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THE LUTHERAN COMMENTARY

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EDITED BY

HENRY EYSTER JACOBS

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ANNOTATIONS

ON THE

EPISTLES OF PAUL

TO

I. CORINTHIANS VII.-XVI., II. CORINTHIANS AND GALATIANS

BY

HENRY E. JACOBS, D.D., LL.D.
Professor of Systematic Theology, Lutheran Seminary, Philadelphia, Pa.

GEORGE FREDERICK SPIEKER, D.D.
Professor of Church History, Lutheran Seminary, Philadelphia, Pa.

AND

CARL A. SWENSSON, PH. D.
President of Bethany College, Lindsborg, Kansas

New York
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PART IV.—(*Continued.*)

(E.) *Five Questions concerning Marriage.*

(*a.*) *Should Corinthian Christians Marry?* (7 : 1, 2).

1, 2 Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband.

Whereof ye wrote. Reference is made to an Epistle which the Corinthians had written Paul. In this Epistle, the questions that are here answered were propounded. The correspondence between Paul and the Corinthians in Armenian, and which Byron translated into English, is conceded to be spurious. (See LIGHTFOOT.) **It is good.** Here celibacy is designated as a good, whereas in the institution of marriage (Gen. 2 : 18), God said, "It is not good." How are the two to be reconciled? The passages in which marriage is professedly treated must be taken as the standard, according to which this reference to marriage in certain relations or under certain circumstances must be judged. Besides the account of its institution in Genesis 2, our Lord's commendation of it in Matt. 19 and Mark 10 must be considered. Paul's estimate of marriage, as it is in itself, is given in Eph. 5 : 28–33. In 1 Tim. 4 : 3, he repels, with indignation, every imputation upon its sanctity, as a doctrine of demons; just as Heb. 13 : 4 vindicates it from all who would disparage it. Ps. 128 belongs to Christians as well as Jews. "Good," therefore, cannot mean here morally good, i. e. good in

such a way that, where the opposite course is followed, there is sin; but "good" in the sense of becoming, viz. that which commands our respect. Less emphatic than "morally good," it is somewhat stronger than "expedient." "Qualifications are afterwards added in the context. They are two-fold: (1) With what limitations is celibacy good? These limitations are given in vers. 2 and 9. Thus it is not good in all cases. (2) For what reasons is it good? These appear in vers. 26, 32, sq. Celibacy therefore is only so far better than marriage in proportion as it fulfils these conditions" (LIGHTFOOT). These conditions may reappear at the present day, where one is so intent upon the discharge of some special duty for the advancement of the Kingdom of God, that he denies himself the companionship of a wife and the comforts of family life, where they would interfere with the energetic prosecution of his calling. Single men can go where it would be impossible to sustain married men, or where the sacrifices required of a woman are such, that no man who truly loves her would ask her to share them. If the service of the government requires officers of the navy to go on long cruises and forbids the presence of wives or children, the service of Christ may often be greatly increased by a long postponement or even an entire renunciation of married life. The same occurs, where a son assumes the care of a widowed mother and that of younger brothers and sisters, and foregoes, for their sake, marriage. As a woman specially gifted and trained for service as a deaconess may, in the love of God, reject the most favorable offers of marriage that she may continue in what she regards her true life-work, so devotion to forms and spheres of ministerial work may advise the same sacrifice. Celibacy adopted, with this end in view, is a proof of heroic devotion that should be duly acknowledged as a

good thing, a noble act. "The great zeal with which many young ministers scarcely ordained (often even while students) look around for a wife, as though they had nothing more important to do, is absolutely irreconcilable at least with the seventh chapter of 1 Corinthians." (SCHAFF, *History of the Apostolic Church*, p. 452.)

Ver. 2. **Because of fornications.** Paul is not giving here the chief end of marriage. This he has done elsewhere (see above). But he is considering the adaptability of the Corinthian Christians for the renunciation of marriage, when in their zeal for Christ they are ready for adopting celibacy. His words at first sight seem harsh and coarse. But he is writing to those whose great weakness was pride in their imagined superior intellectuality, with its general accompaniment, the professed contempt of the bodily side of their nature. He strikes them, therefore, just where they are most vulnerable and sensitive. An affectation of intellectualism, that depreciates the preaching of the gospel, as beneath the proper standards of wisdom, is in special danger of an outbreak of the lowest desires of sensuality, as the Apostle shows in Rom. 1 : 22–24. The Corinthian Christians brought over with them from heathenism the tendency to err in this false estimate of wisdom, and thus were also peculiarly subject to temptations to licentiousness. When the moral sense of a community has been thoroughly corrupted in any particular direction, it requires more than one generation for raising the standard to the level which even the general Christian consciousness demands. Paul is writing, be it remembered, to many who have in their memory the stain of many an act of licentious indulgence, and who, however penitent, can never, as long as this life lasts, be entirely free from the consequences of these sinful habits. (See above, 6 : 9–11.) To such persons, convalesc-

ing from the fearful disease of impurity, which was an epidemic at Corinth above all other places, there could be no better protection afforded than that of a pure marriage. Nothing would so completely sunder them from their old comrades in sin and their old associates and their unchaste memories and suggestions, as the elevating and sanctifying companionship of a godly wife. **Let each man have his own.** A clear prohibition of polygamy. In the Greek there is a variation in the form as applied to the husband and then to the wife, that is worthy of attention, as the same contrast occurs also in other passages. (Comp. Greek of Eph. 5 : 28, 31, 33 with that of Eph. 5 : 22; Tit. 2 : 5; 1 Pet. 3 : 1, 5.) LIGHTFOOT explains it by the husband being "the lord of the wife." The difference may also be accounted for by the fact that the husband has sought for and won his bride, and she thus is "the wife of himself," while she cleaves to him as "the particular or peculiar man," whom the Lord in His Providence has given her.

It must also be noted that the imperative "Let him have," "Let her have," is more than permissive. It expresses a command, with exceptions treated more fully afterwards (ver. 8).

(*b.*) *Mutual Duties of Husbands and Wives* (vers. 3–7).

3-7. Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of permission, not of commandment. Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

Ver. 3. Another question which the Corinthians seem

to have submitted was as to whether, in view of the distress of the times, and the persecutions which were imminent, those who were living as husband and wife should not deny to each other those relations through which they assumed the responsibility of parentage. Connected with this also was the implication that these relations could not be altogether pure and sinless. Again the tense does not express simply permission, but it gives a command. (Comp. Ex. 21 : 10; Heb. 13 : 4.)

Ver. 4. **The wife hath not power,** etc., i. e. withdrawal of or suspension from these relations is lawful, according to God's law, only when it is a matter of mutual agreement. In this respect, both are equal. The husband has no rights with respect to the wife, that the wife does not have also with respect to the husband. In the duties of his calling, in his responsibilities as a member of the Church, or as a citizen, in the external relations of the family and the control of the children, the ultimate decision rests with the husband, however he may esteem the advice and judgment of his wife, and however he may deem it best at times to entrust to her wise discretion much that properly belongs to him; for he is the head of the wife. But in their personal relations with respect to what pertains to each other as husband and wife, they stand on a precise equality. Nor is there any difference in the guilt of the violation of the covenant by either party. Public opinion may attach a deeper disgrace to an unfaithful wife, but, by God's law, it belongs equally to the unfaithful husband. Theophylact says that the husband is both the owner and the servant of his wife, and the wife both the owner and the servant of her husband.

Ver. 5. **Defraud ye not.** "If it should occur to those who have been married that they should adopt celibacy,

as a holier estate, or if they should be tempted by wandering lusts, let them remember that they are united by a mutual bond. For the husband is only the half of his own body, and so also the wife. They have not, therefore, free deliberation, but should restrain themselves by such thoughts as these: Since one needs the aid of the other, God has united us, that we may be of mutual service; each must supply the need of the other, and neither be a law to himself or herself" (CALVIN). **By consent.** Even a religious motive is not sufficient to excuse from any of the duties of married life, unless they be voluntarily surrendered by the other party. **For a season.** No one is allowed to permanently free the other party from these duties. Here a mutual agreement is inadmissible. It avails only for temporary cases. **Give yourselves unto prayer.** "We distinguish between prayers. Some are *daily* (1 Thess. 5 : 17). That these are not hindered by the association of married life, but that the reverse occurs, is shown by 1 Pet. 3 : 7. Other prayers are *extraordinary*, which are offered either in undertaking some difficult matter, or in performing some sacred service, or in some public calamity, or a peculiar domestic affliction. Such prayers are combined with fasting. These more solemn prayers are meant by the Apostle, just as in Joel 2 : 16. It is entirely out of place to infer from the Apostle's words that marriage is vicious. For with equal reason we must then infer that the command to abstain for a time from food and drink, in order that our prayers be rendered more earnest, implies that the use of food and drink is a wicked and unlawful thing —which would be an absurdity" (HUNNIUS). **That Satan tempt you not.** The remedy, then, is not simply by entrance into the married estate, but also by fidelity in regard to all its duties.

Ver. 6. **This I say,** viz. what has been just stated in the preceding verse. **By way of permission,** i. e.: The temporary withdrawal of husband and wife from each other for special seasons of prayer is a course they are permitted to follow, in case they believe that it will prove of service to their spiritual interests; but God does not command it. "I compel no one, but leave free to the godly conscience of each one whatever he thinks ought to be done in these matters, provided only that honor and chastity be maintained, fornication be guarded against, and occasions for lusts and snares of Satan be avoided" (HUNNIUS).

Ver. 7. **That all men were even as I myself,** viz. furnished with the gift of continence, able to dispense with marriage, without enduring those temptations that powerfully disturb others. There is no intimation here that he desired all to be unmarried; and this would certainly be contrary to his teaching elsewhere. It cannot be proved that Paul was never married. **Each man hath his own gift.** Gifts and callings correspond. The gift fitted Paul for his calling. Without this gift, the prosecution of his peculiar calling would have been impossible. (Comp. Matt. 19 : 11.)

(*c.*) *The Unmarried, the Widows, the Separated* (vers. 8–11).

8–11. But I say to the unmarried and to widows, It is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.

Ver. 8. **Unmarried** is regarded by LUTHER, GROTIUS, CALOVIUS, etc., as meaning "widowers," as contrasted

with "widows." The word is general: "The unmarried, especially widows." CLEMENT of Alexandria, ORIGEN, ERASMUS, LUTHER, and, among living writers, FARRAR, contend that Paul was a widower. The argument from Phil. 4 : 3 is absolutely incorrect; and the fact of the requirement of marriage for admission into the Sanhedrim, and Paul's being a member of that body, is not satisfactorily demonstrated. (See MEYER and LIGHTFOOT.) **It is good.** (See ver. 1.) **Even as I,** viz. unmarried. Not as a universal rule of life, but because of the peculiar dangers and trials of the church of that period.

Ver. 9. **Let them marry.** (Comp. 1 Tim. 5 : 14.) **To burn,** i. e. to be inflamed with improper desires. Even though the will may not succumb to the temptation, yet the conflict is so frequent and so great, that the spiritual life is constantly disturbed, and the service of God interrupted by the conflict of emotions. "This burning thrusts men at length into hell-fire" (BENGEL). Where the body acts upon the soul, physiological remedies may be of service—attention to food and drink, or other expedients a physician may suggest. But the conflict often begins within, and the impure heart leads the body captive. Again we must remember that this was written to those who breathed the pestilential atmosphere of Corinth, where the external temptations arising from the unchaste lives which many had lived in heathenism must be taken into account.

Ver. 10. **Not I, but the Lord.** This cannot mean that the inspiration differed either in kind or degree; but only that he here quotes the substance of the Lord's own words to the Jews concerning divorce (Matt. 5 : 31, 32; 19 : 3–9; Mark 10 : 2–12; Luke 16 : 18). **That the wife depart not.** The particular reference to the wife as aggressive in a separation seems to be explained by the

supposition of the more deeply religious sensibility of a Christian wife, being more responsive to a temptation, from false spirituality, to abandon married life for a more thorough consecration to Christ.

Ver. 11. **If she be separated.** "Contrary to the commandment" (BENGEL), or "before receiving this decision" (MEYER). **Let her remain . . . or else be reconciled,** i. e.: She can marry no one else, during the life of her husband; for her marriage has not been actually annulled.

(*d.*) *Mixed Marriages* (vers. 12–24).

12–24. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases:* but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: but if thou canst become free, use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

Vers. 12, 13. **To the rest,** i. e. where husband and wife are not both Christians. **I, not the Lord.** Christ uttered no word on such cases that could be quoted. The Apostle derives it by inspiration. Nevertheless, it is no

less truly God's Word. **If any brother hath.** Marriages already contracted are here spoken of. The verse does not justify the marriage of a Christian with an unbeliever (2 Cor. 6 : 14). Nor, on the other hand, is marriage of a believer with a baptized person who is careless concerning his Christian duties, but who shows an outward respect for and no hostility to the Christian faith and the church, absolutely forbidden. The passage respects cases where, by the preaching of the Gospel, a separation has occurred (Matt. 10 : 35). The husband has been converted to Christianity, while the wife remains attached to her old religion, or devoted to worldliness. **Let him not leave her.** Marriage being an indissoluble contract dare never be broken by the Christian. If annulled, the act must be that of the non-Christian wife, who, by her desertion, breaks her covenant and thus releases her husband. Ver. 13 simply applies the same principle to the believing wife of an unbelieving husband.

Ver. 14. **The unbelieving husband is sanctified in the wife.** "Observe the large and liberal view which the Apostle here adopts. The lesser takes its character from the greater, not the greater from the lesser. God does not reject the better because of its alliance with the worse, but accepts the worse on account of its alliance with the better" (LIGHTFOOT). The thought simply is, that the believing husband should not be distressed as though he would be defiled by his marriage with an unbeliever, or as though the marriage would be impure and unblessed of God, and the children be outside of God's covenant. Everything that a Christian can use in a legitimate way is sanctified by the word of God and prayer, to his growth in grace, and the progress of God's Kingdom. He is, therefore, to continue to live with his unbelieving wife; and, notwithstanding her unbelief, the relation is that of

holy matrimony. The sanctification referred to is not the personal sanctification of the unbeliever, which is impossible without personal faith, but that of the unbeliever's sanctification for the relation into which she enters with a believing husband. "He means here not ecclesiastical sanctification which we profess in the Creed, i. e. not justification or renovation, which is not conferred by means of marriage, but by the word and sacraments; but political and external sanctification, by which those things are said to be sanctified that are pure, permitted, and approved by God" (BALDWIN). **In the wife,** as the sphere within which this sanctification occurs. **Else were your children unclean, but now are they holy.** "Here again is meant not spiritual and ecclesiastical holiness, by which, as children of God, we are pleasing and acceptable to Him,—for such holiness is to be ascribed not to carnal, but to spiritual, holiness which is of God; but legal and political holiness, because such children have the right of approach to the blessings of the church, which is denied those who are without, unless they be called in a legitimate way" (BALDWIN). "Since, however, no one doubts that the children are holy, viz. with the same civil holiness with which he had said that the unbelieving man was sanctified by the believing wife, he infers that association with an unbelieving wife of whom these children are born, is lawful, holy, and conceded to a believing husband" (HUNNIUS).

Ver. 15 declares that no constraint upon the heathen husband or wife is to be used in endeavoring to continue the relation. Even no urgent persuasion is admissible. **God hath called us in peace.** The continuance of the marriage, where there must of necessity be constant antagonisms and disputes, is foreign to that peace of mind which should prevail in married life. The Christian must

neither seek, nor do aught to cause the other party to seek the dissolution; but if, without his will or consent, the other party break the bond, he is free. "Since desertion appears here as an admissible ground for divorce, this has been thought to conflict with Matt. 5 : 32 ; 19 : 9. But the seeming contradiction vanishes, if we consider ver. 12, according to which Jesus had given no judgment upon *mixed* marriages. Matt. 5 : 32, therefore, can only bind the believing consort, in so far that he may not be the one who leaves. . . . But to apply, as is often done, the permissive 'let him depart' also to such marriages as are Christian on both sides—the one departing being an un-Christianly-minded Christian—is exegetically inadmissible, seeing that 'the rest' who are here spoken of constitute the specific category of mixed marriages" (MEYER). For defence of "malicious desertion" as a legitimate ground of divorce, see GERHARD, *Loci Theologici*, Cap. *De Conjugio*, § 607.

Ver. 16. **How knowest thou, O wife.** The ultimate conversion of the unbelieving party is a matter of such uncertainty that it is not worth the sacrifice of peace which is required, when there is ceaseless fretting on the part of the one who wants to be freed and is unwillingly detained.

Ver. 17. **Only** limits the main thought that precedes, viz.: A brother is not in bondage, except in so far as the following principle is to be observed. The rule is the patient acceptance of the Providential station to which he has been assigned. **As the Lord.** In Pauline Epistles, for the Second Person of the Trinity. **Hath distributed.** The lot which the Lord gives is to be accepted, and not arbitrarily abandoned. **As God hath called each,** viz. to salvation. Those who became Christians were not to change their callings, unless these were in themselves

antagonistic to the Divine Law. But the calling was to be pervaded and sanctified by the new life in Christ.

all the churches. The rule is universal, and, therefore, not confined to this particular instance, or to the Church at Corinth. Paul's Apostolic authority comes here to the foreground.

Ver. 18. **Let him not become uncircumcised.** (Comp. 1 Macc. 1 : 15. See THAYER'S *Lexicon* on *epispao.*) The thought is that all peculiarities of Judaism that are not contrary to the Gospel are to be retained. The reference to circumcision stands for a large class of Jewish usages. If they belong to one by birth or adoption into people, let them be retained. **Let him not be circumcised,** i. e. he will be none the better for assuming the usages of Jews. The prohibition, however, is not so absolute as to forbid Gentile Christians from accommodating themselves, for the sake of expediency, to the practice of Jewish Christians, or the reverse, in order that there be uniformity of church regulations. In the decree of the Synod of Jerusalem (Acts 15 : 20), the observance of certain prescriptions of the Ceremonial Law was enjoined upon the Gentiles, in order that offence might be avoided.

Ver. 19 means simply that no ceremonial usages should be placed upon an equality with God's Commandments, or should be urged as though they were divinely prescribed. "In its wider application, the maxim reconciles the Apostle's own conduct, as a Jew among Jews (Acts 21 : 21 sqq.), with his assertion of Gentile freedom (e. g. in the Epistle to the Galatians). It condemns those in our own time who insist on the absolute rejection of forms and those who maintain the absolute necessity of retaining them, as equally opposed to the liberty of the Gospel" (LIGHTFOOT).

Ver. 20. **In that calling.** Clearly, not avocation, or

profession, or employment; but the Divine call into the kingdom of grace, as in 5 : 17. The injunction is that the external relations are to remain just as when this Divine call met him. He is not to imagine, if a Jew, that he must obliterate all traces of his former Judaism, or, if a Gentile, those of his former Gentile origin, in order to serve God acceptably.

Ver. 21. **A bondservant.** This he illustrates by an example, in which he takes an extreme case. Even though the station be the very lowest, the slave is not to grieve as though his bondage prevented him from being a Christian. He is not to fret and chafe under his hard lot, eagerly as he is to embrace any opportunity Providence may offer, whereby his freedom may be secured. Not indifferent to freedom, he may well be content with slavery, until the Lord render his freedom, in a godly way, possible.

Ver. 22 shows that the distinctions in station among men are accidental and superficial. **The Lord's freedman.** The Christian can be a slave only in appearance. In entering into Christ's life, he has risen above his earthly servitude. He serves his masters now, from a new motive. His service is one of love; and the service of love is true freedom. (Comp. Col. 3 : 22, 23 : Eph. 6 : 6.) **Christ's bondservant.** No freedom from earthly slavery releases one from the obligation in all things to serve Christ.

Ver. 23. **Ye were bought,** viz. from bondage to sin and Satan. (See note on 6 : 20 and 1 Pet. 1 : 18, 19.) **Become not bondservants of men,** viz. by obeying their commands in matters contrary to God's will and their own conscience. Thus he indicates the limitations of obedience. (Comp. Acts 5 : 29.) The thought is: "Be content with the place in which God's Providence has placed

you; but only see to it that you discharge every duty out of love to God, and that you do nothing at variance with your Christian profession. The injunction applies also to the maintenance of the Christian's independence of party leaders. "Paul designs that this should be applied to the mistaken submission shown on the part of the Church to such as wished that men should break up or alter their civil relationships and other existing situations to please them" (MEYER).

Ver. 24 sums up the principle laid down in vers. 17, 20. **Abide with God**, i. e. in union and communion with God. His nearness to God, his life in God, his walk with God, in the performance of the duties of his calling, here appear.

(*e.*) *Of Virgins* (7: 25–38).

25–38. Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. I think therefore that this is good by reason of the present distress, *namely*, that it is good for a man to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not abusing it: for the fashion of this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if any man thinketh that he behaveth himself unseemly toward his virgin *daughter*, if she be past the flower of her

age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own virgin *daughter*, shall do well. So then both he that giveth his own virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better.

Ver. 25. **Concerning virgins.** This was manifestly another topic concerning which the Corinthians had asked the Apostle's advice in the letter which they had addressed him. (See ver. 1.) **I have no commandment.** We must not infer from this that Paul means here to acknowledge that he is speaking without inspiration. What he does mean is that Christ, neither during His intercourse with His disciples, nor afterwards by audible words, had given any specific instruction on the subject. The case is parallel with that of ver. 10, and is to be explained in the same way. But the Apostle is led by the Holy Spirit to this judgment which he presents for the guidance of the Corinthians. "Lest any one may think that a distinction should be made from the Apostolic passage (1 Cor. 7: 25), between a commandment of God and inspiration, we must observe that the Apostle is speaking concerning *a general command* obligatory upon all virgins, which was expressly and particularly promulgated covering this subject by God, from which he distinguishes his own judgment prudently *adapted to the condition of the times* and persons. The conclusion, therefore, is manifest that evangelists and Apostles wrote according to the command and will of God" (GERHARD, *Loci Theologici*, 1: 22, *Preuss ed.*). "The things treated in this chapter are such that they partly fall under *commandment*, partly under *opinion* and *indulgence*. But it was becoming that the *commandment* should be written throughout in the name of the Lord, the *opinion* and *indulgence* in the name of the Apostle. Therefore on that point, which falls

under *commandment*, the Lord had expressly given the Apostle what he should write, but, on this, which falls under opinion, it was not necessary to give it. For the Apostle wrote nothing not given by *inspiration;* but they sometimes had a special revelation and command (ch. 14: 37; 1 Thess. 4: 15). The rest they derived from the habitual faith which had arisen in them from experience of the Lord's mercy, as in this verse, and also from the treasury of the Spirit of God (ver. 40). In these things, they might very freely apply various methods according to the variety of circumstances and persons. . . . Therefore here also, though without *commanding*, he yet wrote things which exactly agreed with the mind of the Lord, who would only have this *opinion* given. But, at the same time, he faithfully informs us by what principle he wrote everything" (BENGEL). **Faithful**, i. e. trustworthy, as in 1 Tim. 4: 9. His judgment, he declares, therefore, can be depended upon as correct; and that, too, not because of his own natural powers, but because of the mercy of the Lord, whose instrument he is in reaching this decision and declaring it.

Ver. 26. **By reason of the present distress.** Not, then, a general rule, but one called forth by the peculiar circumstances of the period in which this letter was written. There was a crisis—whether of persecution, or famine, or of peculiar difficulty of procuring a livelihood caused by the profession of Christianity, we do not know—which rendered proper care of a family extremely difficult. "The man who kept himself free from the entanglements of earthly ties would save himself from many a bitter conflict; he would not have to face the terrible alternative—the most terrible to sensitive minds—between duty to God and affection to wife and children. A man who is a hero in himself becomes a coward when

he thinks of his widowed wife and orphaned children" (LIGHTFOOT). **For a man.** In the Greek man is not the masculine, but the common noun; and, therefore, applies to both sexes. **To be as he is.** A general principle, more fully explained in the next verse, the application being made particularly to single life.

Ver. 27. **Art thou bound?** The reference is simply to the marriage bond (Rom. 7: 2), and not, as some have thought, to any peculiar burdens or hindrances connected with marriage. **Art thou loosed?** i. e. unmarried, whether as a widower, or as one who has never been married.

Ver. 28. **Thou hast not sinned.** This verse shows that the advice for a celibate life is based entirely upon the anxieties and cares to be anticipated under the circumstances of time and place. Where men or women were brave enough to face these dangers and sorrows, and notwithstanding the certainty of their approach, to enter this relation, no law of God would be violated. **Tribulation in the flesh.** "In bodily circumstances and relations" (ELLICOTT). The husband may be pained at the drudgery which is wearing away the life of his wife whom he cannot properly support; the wife, at the perils, absences, sufferings, and even death of her husband for Christ; godly parents, at the ungodly lives of children, led away by worldly temptations, or, like Mary the mother of our Lord, the sword may pierce through their souls, when children, firm in their religious convictions, encounter the hostility of the world, etc. **I would spare you,** because I foresee that the cross will be so heavy that you will scarcely be able to bear it.

Ver. 29. **The time.** Not time in general (*chronos*), but a limited period (as in Rom. v. 6), opportunity (*kairos*). Hence the employment of this text to express the brevity of this life, and vanity of earthly things, is not in strict har-

mony with its thought. This limited period was probably in Paul's mind, the time intervening until the coming of the Lord which he regarded near, or its scope may be still more limited, with its goal in some crisis close at hand, impossible for us to-day to determine, that would terminate their opportunity for accomplishing some work of especial importance in the Divine Kingdom. **Is shortened,** i. e. is contracted, is abridged, all its moments press closely one upon the other. **That henceforth,** i. e. that in the future. **As though they had none.** Married life is to be made entirely subordinate to the ends of the kingdom of God.

Ver. 30. **As though they wept not.** The Christian is neither to be discouraged by worldly adversity, nor elated by worldly prosperity. **As though they possessed not.** Property is to be employed in the service of Christ, as though it had never been ours, but as though it were, as it actually is, only a trust. We are to be ready to part with it gladly the moment our loss would promote the progress of the kingdom of God, and should live in constant prospect of death, when all earthly gains must be deserted.

Ver. 31. **As not abusing it.** Lit.: "Not fully using it," i. e. not using it to excess. The Christian engages in worldly undertakings, mingles with worldly men, takes an interest in worldly enterprises, only as means to the advancement of his spiritual interests, and no more. The world thus becomes his slave to promote his higher life. (Comp. chap. 3 : 22.) But the transition is easy by which the world is loved and used for its own sake, or for the gratification of worldly tastes growing upon the Christian. Hence the utmost moderation is enjoined, lest, using the world to the full, we become completely enslaved by its allurements. **The fashion of this**

world, i. e. its external form, which strikes and charms the senses. Men are held by the spell of constantly changing phenomena. **Passeth away.** Lit.: "Is passing away." Even while we speak and write, the change is in progress, "as a passing scene in a play" (ALFORD). BENGEL interprets the fashion of this world, as "to marry, to weep, to rejoice, to buy [vers. 29, 30], etc. Ps. 39 : 6; 73 : 20. While a man, for example, advances from twenty to forty years of age, he has lost most of his former relations and acquired new." "Everything germinates, ripens and withers away."

Vers. 32, 33. **Free from cares,** i. e. from distractions, as in Matt. 6 : 25, etc. The unmarried person can more readily concentrate all his thought and energy upon the particular service of God to which he has been called, while the married person's interests and duties also are necessarily divided. It belongs to the Divine calling for the husband to provide for the interests of his wife and children, while he serves God in a particular sphere of Church work. To neglect them, under the pretext of a higher form of service, is expressly condemned by the Lord in his reproof of those who, in a similar way, attempted to repudiate their filial obligations (Mark 7 : 11, 12). The married Christian, therefore, will ordinarily have two spheres in which to serve the Lord, first, that of his family, and then that of the Church and the world; while the unmarried person is limited only to the latter. As the Apostle expressly declares that it was only peculiar circumstances in the life of Christians of that time which called forth this advice, so the recurrence of these or similar circumstances to-day would urge to the same course, as, for example, certain forms of missionary work, or the duties of a pastor where the support of a family cannot be provided for, or the calling of a deaconess, etc.

On the other hand, many a zealous laborer in the kingdom of God has had the burden raised from his shoulders, and been relieved of distracting secular cares by the administrative ability of an efficient wife, who has thus greatly multiplied his power and influence. The very principle, therefore, which leads to celibacy in the one case, must lead to marriage in the other. 1 Tim. 3 : 2; Tit. 1 : 6, clearly imply that, as a rule, a pastor should be a married man. **Things of the world, how he may please** refers probably to peculiar temptations at Corinth, where, among people only recently converted to Christianity, the spirit of the Gospel had only feebly and superficially entered, and the selfishness of the old heathen nature was apt to recur in demands which husband or wife made upon each other in matters that required a withdrawal from complete devotion to the Lord's service. While care for worldly things, in order to please a wife, is not sinful when the aim beyond this is to please the Lord, who has ordained marriage, and exhorted husbands to love and cherish their wives, it becomes sinful when a worldly woman is permitted to divert her husband's employment and interest altogether to her own gratification and self-exaltation. If the wife, however, be a godly woman, she is pleased most of all by her husband's care for the things of the Lord, and the Word of God, speaking forth in her daily life, is to him a constantly present means of grace (Comp. ver. 14.) Marriage with such a woman has been the salvation of many a man who would otherwise have remained a child of the world.

Ver. 34. **Between the wife and the virgin.** "For the woman is the helper of the man, and changes her condition more than the man in contracting marriage" (BENGEL). **Holy,** not as though marriage defiled, and rendered one unholy (comp. Heb. 13 : 4 and

this entire chapter); but to indicate that it was not a mere external matter, but one of the heart, not one pertaining alone to the body, but also to the spirit. We must regard this as referring to the positive rather than as limited to the negative side of holiness. It is the consecration of the entire personality to the service of Christ, without the interruptions and distractions caused by worldly employments. **May please her husband.** The danger here lies in the possibility of this husband being a worldly man, whether at heart an unbeliever or an indifferent and weak Christian.

Ver. 35. **Cast a snare upon you.** An unhappy rendering. Marginal rendering is correct: "*Constraint*, Gr. *noose*." The figure is that of throwing the noose, or putting on the halter. The Apostle thus disclaims that he is laying down any law which the Corinthians should feel obliged to obey. He gives his judgment, and leaves with each individual the decision as to the proper course to pursue under the circumstances. Those who, in this crisis, determine to marry, will do so after being fully warned of the trials which they shall meet.

Ver. 36. Now comes the explicit statement of the case which had been laid before Paul, and his decision. A father whose daughter is probably engaged to be married, asks whether he should permit the marriage at this time. The probability is that the engagement is one that has been standing for a considerable time. The daughter is of full age. (Comp. Thayer's Lexicon, *hyperakmos*.) The decision is that if it seems to be a wrong to the daughter, either because of the dishonor and loss of esteem she might suffer, by deferring the marriage until better times would come, or because her heart was set upon an immediate marriage which in other respects was proper, no further hindrance was advisable.

Ver. 37. But where there was no such urgency, i. e. where no prior engagement had intervened, or the persons concerned readily acquiesced in the paternal decision, or the daughter left everything in the hands of her father, there was no question that he should, under the peculiar circumstances of time and place, decide adversely. We are thus taught that the consent of parents is necessary for a godly marriage, and that the authority of parents in this matter is not absolute, but must be used with due regard to the reasonable preferences of their children, and a careful consideration for their future welfare. "The legitimate authority of the parent is great, but he has no right to treat his children as mere chattels. He can only be said to have 'power over his own will,' when he can act without selfishly thwarting the reasonable wishes of those whom God has committed to his care" (LIAS). The Apostle was consulted probably only as to what a father should do under the circumstances, and, for this reason, he has no advice for the daughter; so LIGHTFOOT, in opposition to MEYER.

(*f.*) *Of Widows* (vers. 39, 40).

39, 40. A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

Ver. 39 was afterwards more fully elaborated by Paul in Rom. 7 : 2, 3. (See notes on that passage.) **Only in the Lord.** This undoubtedly includes the idea that the Christian widow is to be limited in those whose offers she may accept, to Christians. (Comp. 2 Cor. 6 : 14, 15.) But it means still more. The marriage is to be entered in the fear of the Lord, and with prayer for his guidance. "The Lord" is to be the element in which the marriage

is rooted and by which it will constantly be maintained. Not earthly, but spiritual motives are to direct and control it.

Ver. 40. **She is happier.** In 1 Tim. 5 : 14, the Apostle leaves no room for doubt as to his judgment concerning the desirability of the remarriage of the younger widows in times of relative peace for Christian congregations. The advice here given, as throughout the chapter, presupposes a crisis, which suspends the rule laid down in the other passage. **I think.** "The word not of one who doubts, but of one who asserts" (AUGUSTINE). A mild and modest way of positively affirming that he is speaking by inspiration.

IV. Social and Ecclesiastical Disorders in the Church at Corinth.

(A.) *The Question Concerning Meats offered to Idols* (ch. 8—11 : 1).

1. *The Question of Itself a Matter of Indifference* (8 : 1–6).

1–6. Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God, but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

Vers. 1–3. On the principles here involved, read Rom. 14 and annotations thereon. The entire doctrine is to the effect that it is one thing to clearly apprehend a principle abstractly considered, and quite another to understand and apply it in its relations with respect to changing circumstances. In the various sacrifices, the offering was not entirely consumed; parts were reserved for the priest and the worshipper. When sold to dealers, meat that had been consecrated to an idol, became a matter of ordinary merchandise. The question, therefore, which disquieted some was as to whether, by using such meat, an honor would not be shown the heathen god that would be inconsistent with Christianity. With

respect to this, St. Paul says that the answer is in itself not difficult. Every Christian ought to know it. It is inherent in the very conception of Christianity. **We all,** i. e. so far as we have apprehended what Christianity is, **have knowledge. Knowledge puffeth up . . . known of him.** A parenthetical clause, indicating, first, that, for an answer to such a question, more than knowledge is required, and, secondly, that the knowledge of principles, without the spirit of love to guide in their application, and to properly interpret the principles in their relation to circumstances, is not true knowledge. The absolute certainty of a principle does not imply that there can only be one way of action, without denying the principle (ver. 3). **Is known of God.** American revisers correctly prefer "by God." (Comp. 1 John 4 : 7, 8.) The thought is, that being thus known of God, this knowledge is imparted to him and becomes a power in his life, i. e. in other words, true love and true knowledge have a reciprocal action. The love of God leads to the knowledge of God, and the knowledge of God, in turn, to the love of God, and the love of God to a deeper love for our fellow-Christians, and a more delicate regard for those with whom we differ.

Ver. 4. **No idol is anything.** Every Christian, he says, ought to know that an idol is worthy of no regard or consideration whatever, and should be treated precisely as though it were a complete nonentity. From this standpoint, it seems absurd for Christians ever to inquire whether or not meat had been sacrificed to an idol. What if it had? What right had the idol to it, or what power over it could the idol exercise, when the idol is only a piece of wood or brass or stone, and has no reality back of it?

Vers. 5, 6. **That are called gods,** i. e. so-called gods.

(Comp. Deut. 32 : 17.) **There are gods many,** i. e. angels, superhuman brings, as indicated by the expression, "God of gods and Lord of lords" (Deut. 10 : 17). **One God, One Lord,** viz. in the true and proper sense of the terms. **Of whom.** The Trinitarian formula: "All things are of the Father, by the Son," has its origin here. So also, "through" the Son, we come "unto" the Father. But the intention here is not to bring the Trinitarian relation into the foreground. The thought here is rather that of the order of the Plan of Redemption (comp. notes on Rom. 1 : 7), which is applied as in 1 Tim. 2 : 5, and means: As there is only One God, and only One Mediator, there is no place for the idols to which such worship is rendered.

2. *The Bearing of the Question upon the Weaker Brethren* (vers. 7–13).

7–13. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

Ver. 7. **Not that knowledge,** i. e. "The knowledge which all Christians ought to have, some are without," or "This knowledge which all have theoretically, is found to be clouded and perverted by prejudices, when applied to practice." What all concede as an axiom, is found after all not to have been fully apprehended in all its

bearings. **Being used until now**, i. e. under the influence of the prejudices of former idolatry, still have some idea that an idol stands for a reality. They cannot rid themselves of the impression that partaking of such sacrifices is an act of worship. **Conscience is defiled.** Explained in Rom. 14 : 14.

Ver. 8. **Meat will not commend us unto God.** There is no advantage either in the enlightened Christians asserting the claims of his Christian liberty to the very utmost, or in the unenlightened Christians abstaining from particular kinds of food, in accommodation to the prejudices of his old heathenism. Neither eating, nor fasting, has in itself any moral quality (Rom. 14 : 17). **A stumbling-block.** (Comp. Rom. 14 : 21.) **Through thy knowledge.** (Comp. Rom. 14 : 15.) **If meat make my brother stumble** (Rom. 14 : 21). The treatment in Romans, written after this Epistle, is in large measure simply a recasting of the same thoughts. We refer, therefore, to the annotations upon that chapter, also, above, on ch. 6 : 12. The passages must not be understood, however, as meaning that the weaker brother, like the spoiled child in an ill-regulated family, must always determine the course to be pursued. While due regard must be had to weaknesses, when these weaknesses claim, under the semblance of weaknesses, but, in reality, as tyranny, the right to rule, the same love demands that they be disregarded. "If the law of love necessitates that they who hold the freer opinions should not recklessly use this liberty, and in certain cases must even find themselves called upon to abstain from the disputed modes of action, in order not to shock the weak members; still, love requires that this submission should not be unlimited. For then the weak would only be confirmed in their mistake, while the strong would be hindered in their progress,

and the truth would be denied. The requirement that we should accommodate ourselves to the weak must be combined with this, that, on the one side, we must make it apparent that we are not overcome by these enjoyments, and, therefore, can dispense with them; but, on the other side, we must seek to lead the weak among us to clearer knowledge." (MARTENSEN, *Ethics* (Eng. Trans.), 1 : 419 sq.)

3. *Limitations to the Exercise of Christian Liberty.*

(*a.*) *Enforced by the Example of the Apostle* (9 : 1–23).

1–23. Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. My defence to them that examine me is this. Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. It is for the oxen that God careth, or saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. What

then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law; not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof.

Ver. 1. At first sight there seems to be a break in the argument. "This is an interruption to the argument, suggested we know not how. Perhaps the letter was broken off. Something then may have occurred meanwhile; some outward event, or some inward train of thought, of which when the letter was resumed the Apostle must first disburden himself, before he took up the thread where he had dropped it" (LIGHTFOOT). But there is no actual break. He shows the Corinthians that he is not merely a private Christian, but much more, an Apostle. If, then, as an Apostle, he constantly waives his rights for the advantage of those to whom he has been sent, every private Christian should certainly be ready to do no less. The change in order in R. V. makes this all the plainer. **Am I not free?** He begins by placing himself on a level with the Corinthians. Then he rises: **Am I not an apostle?** i. e.: I am still more. **Have I not seen Jesus?** A requisite of an Apostle, referring to "the sight of the glorified Jesus, which was first vouchsafed near Damascus to call him to be an Apostle (Acts 9 : 17; 22 : 14 sq.; 26 : 16; 1 Cor. 15 : 8), and was often repeated afterwards, although in different forms (Acts 18 : 9; 22 : 17 sq.; 2 Cor. 12 : 1)." **Are ye not my work.** (Comp. 3 : 15.)

Vers. 2, 3. **The seal of mine apostleship.** The won-

ders of Divine grace displayed in the conversion and sanctification of the Corinthians are proof sufficient of his Apostolic authority. So also were the miracles which he wrought among them (2 Cor. 12 : 12). **In the Lord.** Because his work at Corinth was by the Lord's command, and with the Lord's power working through him (Acts 18 : 10). **My defence is this.** "This" refers to what has just been specified in vers. 1, 2. The meaning is: "Such is my answer to all who question my Apostolic authority. I refer them all to you."

Vers. 4–6. **No right to eat and drink.** The Lord had declared that the preachers of the Gospel had the right to be fed by those to whom they preached it (Luke 10 : 7). This right Paul did not use (2 Cor. 11 : 9). **A wife that is a believer.** Lit.: "A sister" (viz. in Christ) "as a wife." Some have suggested "a Christian woman," just as there were women who attended our Lord. But the singular number, and the unavoidable scandal such a course would have incurred, makes this interpretation scarcely worthy of mention. Paul, therefore, asserts not only his right to marriage, but also his right to claim support not only for himself, but also for a wife. **Rest of the apostles.** The majority, therefore, were married. **Brethren of the Lord.** (Comp. Matt. 12 : 46; 13 : 55.) Probably the sons of Joseph and Mary. **And Cephas** mentions Peter as an eminent example among them of an Apostle who was attended on his missionary journeys by his wife. This may be intended particularly for the attention of the Petrine party at Corinth. It certainly should have deterred those who regard the primacy of Peter as the foundation of the Papacy, from denying priests the right to marry. **Right to forbear working.** The reference is to manual labor. The others were supported by those to whom they preached. Paul, at his trade as a tent-maker, or maker

of cloth for tents, and Barnabas, by some employment of which we are ignorant, were compelled to earn a livelihood.

Ver. 7. He illustrates this from three other callings. First, the soldier is never expected to support himself while engaged in a campaign. Both the keeper of a vineyard and the shepherd justly expect some returns from their pains and labor.

Vers. 8–10. **After the manner of men,** i. e.: This is no merely human rule; it has its foundation in Divine inspiration. **Saith not the law,** viz. the law of Moses. **It is written** (Deut. 25 : 4). Quoted in 1 Tim. 5 : 8 with the same application to the duty of affording ministers of the Word a proper support. **Is it for the oxen,** etc. While undoubtedly the first reference is to oxen, and therefore, the passage is to be understood literally, nevertheless it is intended to suggest that the same principle belongs also to other relations. If abundant provision must be made for the irrational creature who serves temporal wants, no less care must be taken of those whose energies are devoted to providing eternal and heavenly blessings. The appeal is like that in Matt. 6 : 26; 10 : 29; Luke 12 : 24. The child of God who feeds his cattle well, certainly would not deny ample support to those to whom, under God, he owes the salvation of his own soul and of those of his household. While his cattle have plenty, he will not, or at least he ought not, put off his pastor or the Church's missionaries with a pittance! **He that ploweth . . . he that thresheth.** These terms are used figuratively, for the work of the ministers of the Gospel. The thought is: As in the earthly sphere, he that ploweth plows in hope of participating in the bounty of the harvest that comes as the result of God's blessing upon his work, so in the spiritual sphere, the laborer should expect to share

in all the blessings with which God blesses those to whom he preaches.

Ver. 11. **If we have sowed spiritual things,** etc., i. e. bestowed upon you the more important blessings. **Carnal things,** viz. food, clothing, money, etc. Even when such a return is made, it is entirely disproportionate to the service rendered.

Ver. 12. **If others partake,** viz. other Christian teachers who very justly receive support from you. **We bear all things,** i. e. we endure all the labors and self-denials that followed from refraining to exercise this right, and to demand of you that to which we are properly entitled. **That we may cause no hindrance.** Since he knows that the exercise of this right was sure to be misinterpreted. His motives would be questioned; his service of Christ would be pronounced mercenary. In the case of a settled pastor, or of an Apostle or missionary, moving within a relatively limited sphere, such charges could more readily be disproved. But the scope of Paul's activity rendered it particularly desirable that he should be elevated above all efforts to gather the means of support from his followers, and that his work should be entirely dissociated from all pecuniary associations. (Comp. Acts 20 : 32, 33; 2 Cor. 11 : 9.)

Ver. 13. **They which minister.** He recurs to his argument. His willingness to forego the right must in no way be regarded as a forfeiture of it. Besides the other proofs he had given, there is that derived from the O. T., where the priests retain a portion of the sacrifices (Numb. 18 : 8–20). **They which wait upon the altar** restates, by way of explanation, what has just been said.

Ver. 14. **Did the Lord ordain.** The reference in "Lord" is to Christ. His declaration of this principle is found in Matt. 10 : 10; Luke 10 : 7. The provision made, accord-

ing to ver. 13, in the O. T., is thus shown to be carried over into the N. T., and thus to be permanent.

Vers. 15, 16. Now comes the application. While his right cannot be questioned, he does not avail himself of it. This is preparatory to the conclusion that the more enlightened Corinthians should show like consideration for their weaker brethren, and, instead of pressing their rights, should be ready to forego them. **Good for me rather to die.** Self-denial, for the sake of the brethren, he regards a high privilege, more valuable than even life itself. **My glorying**, i. e. his preaching the Gospel without cost to others, and, indirectly, his absolute freedom from any suspicion that his activity as an Apostle was influenced in any way by mercenary motives. Never was there a more ambitious man than Paul. But his ambition was not a selfish one, it was bent upon accomplishing the utmost that human strength, as the organ of God's grace, could effect for the advancement of the kingdom of God. This is the sole ground of his glorying. His ceaseless activity as a preacher did not give any such ground. **If I preach, I have nothing to glory of.** For his preaching is not a matter of free choice; it is one of absolute duty. His call as an Apostle determined that; although it allowed him the needed support as a return for his services. If he refuse to preach, he casts himself away from the grace of God in Christ; but if he should receive support, he would be only accepting what is his due.

Vers. 17, 18. **I have a reward.** No performance of what was an absolute command could claim any reward in the strict sense of the term. **A stewardship.** (Comp. ch. 4 : 1; Acts 20 : 24.) **What then is the reward?** Not any treasure of merit laid up in everlasting life, but simply to have no reward. A seeming paradox: My reward is to have no reward, i. e.: It is sufficient reward to know that

I have received no earthly compensation whatever for having preached the Gospel. **Not to use to the full,** as in 7 : 31. Observe the new light shed upon this passage by the change of translation from A. V. Paul would not have "abused his power" by accepting compensation, but declining it, he does not use to the full his right.

Ver. 19. **Thought I was free,** etc., i. e.: By not using to the full his freedom, he was able to bring a larger number of persons under the power of the Gospel, and to convert them to Christ. In thus not asserting his freedom, he made himself the servant of all, i. e. enslaves himself to all. (Comp. Phil. 2 : 5–8.)

Ver. 20. The "all" of ver. 19 next analyzes or groups into three classes: 1. Jews; 2. Gentiles; 3. weak Christians. **To the Jews, I became as a Jew,** i. e. he complied with Jewish customs that were not obligatory upon one who was entrusted with the Gospel. Such was his use of circumcision in the case of Timothy (Acts 16 : 3); his vow (Acts 18 : 18); his ceremonial purification (Acts 21 : 26); his claim to be a Pharisee (Acts 23 : 6). **That I might gain the Jews.** Not that he might deceive them concerning his real character, but that he might disarm their prejudices by his willingness to comply with all *adiaphora*, or matters in themselves morally indifferent, that were characteristic of Judaism. **Under the law,** i. e.: Those who regard themselves still under obligations to comply with all the demands of the Ceremonial Law.

Ver. 21. **Them that are without law,** i. e. the Gentiles. When among them, he was ready to abstain from all the innocent usages of Judaism, even though such as in themselves he might prefer. (See Gal. 2 : 3, 12, 13.) His teaching in the Hellenic form, as in Acts 17, is correctly cited by MEYER as an instance. **Not being without law.** Although free from any obligation to the Ceremonial Law,

he was not independent of all legal obligation. He did not act arbitrarily. In all things, he subjected himself to the will and command of Christ. This had elevated him above obligation to all ceremonial ordinances, even though, in his freedom, he might choose to use them. A principle determines him even in his use and disuse of what is a matter of indifference. It is the impulse of the presence within him of his Saviour (Gal. 2 : 20). "It is the duty of the minister of the Word to adapt himself to his hearer, not indeed in doctrine, but in his outward life and conversation; not that he is to assent to and approve the wrong which they commit, but in those matters which do not do violence to conscience, and which pertain to the outward life; according to the example of Paul, in this passage, and of Christ who in His sermons adapted Himself to the capacity of His hearers, and explained the mysteries of the kingdom of God by well-understood illustrations" (BALDWIN). **That I might gain.** His one end is not to assert his rights, or use his freedom, but to win men to Christ. To this end, he constantly employs subordinates and enslaves his freedom.

Ver. 22. **To the weak, I became weak.** (Comp. Rom. 15 : 1.) The reference is to weak and prejudiced Christians, for whose infirmities he made allowance, and, so far as was possible without strengthening them in their error, complied with their wishes. (Comp. 1 Thess. 2 : 7.) It was unnecessary for Paul to state that there were limitations to this law of Christian expediency. Every one who knew him was aware that where any principle was at stake, Paul would not yield an hair's-breadth. His **all things to all men** was not that of the man without positive convictions, but, on the contrary, that of one who was so firm and assured of his principles, that he was never concerned about the surrender of a pure accidental

matter, when the substance was retained. "Thus Paul yields and gives way to the weak in food and times or days (Rom. 14 : 6). But to the false Apostles who wished to impose these upon consciences as necessary things, he will yield not even in those things which in themselves are adiaphora (Col. 2 : 16); and when Paul and Barnabus yielded to a certain extent, Paul openly reproves them as those who have not walked aright, according to the truth of the Gospel (Gal. 2 : 11, sqq.)." (*Formula of Concord*, p. 646.)

Ver. 23. **All things for the gospel's sake.** Upon this one object all his interests centre. The progress of the Gospel is the all-absorbing end of all his thoughts and efforts. **That I may be a joint partaker thereof.** Note the humility of the expression: "He who labored more than all others, has yet in view no higher reward for himself than just the salvation common to all believers" (MEYER).

3. *Dangers from the Exaggeration of the Claims of Liberty* (9 : 24—10 : 13).

(*a.*) *Illustration from the Grecian Games.*

24–27. Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

Ver. 24. Paul next suggests that the bold assertion of all the claims of personal liberty, and the demand to use them to the full, without regard to the weaknesses of brethren, is attended with peril. The Christian must never be absolutely secure of his position until the close

of life. He may begin the course, and be still in it, and, nevertheless, at last fail to complete it. **Know ye not that they which run in a race.** The proximity of Corinth to the site of the Isthmian Games, nine miles distant, makes it clear that the allusion was well understood. The point of comparison lies in the fact that not all that entered the course received the prize. Unlike in these games, however, the victory of one is not gained at the expense of others. Here the figure does not apply. Many may gain the prize. All would gain it, if they would only persevere until the end of the course. But the figure applies, in so far as many who begin the course fail to continue it, and thus do not reach the goal. "It is not enough that one believe and run in Christ's course, but he must lay hold of eternal life, as Christ says (Matt. 24: 13): 'He that shall endure until the end, the same shall be saved,' and St. Paul (1 Cor. 10 : 12): 'Let him that thinketh he standeth, take heed lest he fall'" (LUTHER).

Ver. 25. **Is temperate in all things.** The contestants at the games were forbidden every form of sensual indulgence for ten months preceding the contests. The line of Horace in the *Ars Poetica* (ver. 412) is well known to classical students. **A corruptible crown,** viz. a garland of pine or ivy leaves. **An incorruptible,** viz. everlasting life (2 Tim. 4 : 8; James 1 : 12; 1 Pet. 5 : 4; Rev. 2 : 10; comp. 1 Pet. 1 : 4).

Ver. 26. **I therefore so run.** He takes himself as an example. **As not uncertainly.** He has the goal clearly before him. There is no uncertainty in his mind as to the course to be pursued. He is not led by selfish considerations to hesitate and seek circuitous routes. Straight as an arrow to the mark, he hastens onward. **As not beating the air.** As a boxer, he knows his opponent

well, and how to overcome all his skill, so that every blow may count. Again it is his directness of aim that overcomes all opposition. As Bengel suggests, he regards the contest as a serious matter, and not mere practice or exercise.

Ver. 27. **But I buffet my body.** Lit.: "Beat it black and blue," i. e. subdue it by self-denials and hardships. "Body" as in Rom. 8 : 13. "By subduing the body, he means not only the suppressing of carnal lust, but every temporal thing in which we have bodily pleasure, as honor, fame, property, etc." (LUTHER). This carries out the figure of the temperance referred to in ver. 25, and recurs to the thought running through the entire chapter of the self-denial which the Christian should practise in matters that in themselves are clearly legitimate, and the readiness with which he should waive the exercise of rights which are undeniably his. **I myself should be rejected.** A clear declaration of the possibility of such a fall from the grace of the Gospel as would result in his eternal ruin. The regenerate may fall from the grace of God and become reprobate. "He who does not tame the body, preaches in such a way that he himself shall be condemned, even though he preaches aright" (LUTHER). The explanation which CALVIN proposed to substitute for this is worthy of note. "My life should be a rule to others. I strive, therefore, so to conduct myself that my life and works may not contradict my doctrine, and that thus I may not, to my great disgrace and with grievous offence to my brethren, neglect those things which I require of them." The note of ALFORD throws much light on the passage: "An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the

prize, and driven with disgrace from the games. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as *adokimos* in the great day. And this he says with a view to show them the necessity of more self-denial, and less going to the extreme limit of their Christian freedom."

(*b.*) *Warning from O. T. History* (10 : 1–13).

1–13. For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

The great theme of this section is that many who have enjoyed great spiritual privileges have failed to remain in the grace of God, and have finally been rejected of Him. Comp. on this entire section the following psalms, which, besides the fuller accounts in the Books of Moses, seem to have been in Paul's mind when he wrote, viz. Ps. 78, 105, 106, 136.

Ver. 1. **I would not have you ignorant.** A frequent expression of St. Paul. (See e. g. Rom. 1 : 13.) **Brethren** is frequently employed to introduce an earnest appeal. Five instances of great privileges are then enumerated. **Our fathers.** This does not imply that all to whom he is writing were Jews. As the Christian is the successor of the Israelite Church, the fathers among the Jews were the predecessors of Christians. **Were all under the cloud.** The pillar of cloud in the wilderness (Ex. 13 : 21; Ps. 105 : 39). **Passed through the sea** (Ex. 14 : 22; Ps. 78 : 13).

Ver. 2. **Were all baptized.** The reference is to the assurance of God's favor which they had received, and their solemn consecration to God's service that had been attested, by these external signs, as seals. Details of baptism are sometimes traced in the passage through the Red Sea, which carry the figure far beyond what we believe is here taught. The fundamental exception of baptism as taught in Rom. 6 : 3; Gal. 3 : 27, is here in mind. Both the cloud and the miraculous passage through the sea testified to God's love to every one of the Israelites, and that all the Divine power was directed to the service of His highest good. "Baptized, i. e. received by external testimonies, the cloud covering the people, and the waves standing in the sea. These miracles were sacraments testifying to the reception of the people" (MELANCHTHON). **Unto** (lit. "Into") **Moses.** Certainly not into the person of Moses, as elsewhere we are said to have been baptized into Christ; but into the promises and favor of God, as declared through Moses, and with a consecration to the Word of God, as proclaimed through Moses. Moses stood before the people as representative of God. CHRYSOSTOM dwells here on the confidence which the people displayed in Moses when they ventured to pass

between the walls of water, as he commanded and preceded them. They left all the world behind them, they suppressed all their doubts and fears as they left the shores and passed through the way made in the waters, because the Divine commission of Moses had been attested by such numerous signs that they could not dispute it, and they were carried forward by the impulse and authority of his inspired personality, so that they could not resist it.

Ver. 3. **The same spiritual meat,** viz. the manna (Ex. 16 : 13–15). The thought of the original is, "The same meat, and that, spiritual meat." (Comp. Ps. 78 : 25.) It is called "spiritual," because not from an earthly, but from a heavenly source ; it came to them, not in a natural, but a supernatural, way. The manna was then more than the mere means of bodily sustenance ; it was a clear attestation of the Divine favor, and of the existence of supernatural agencies always in store for the blessing of those trusting in God's promises. Thus every drop of manna eaten had a truly sacramental character.

Ver. 4. **The same spiritual drink.** The water which was miraculously supplied when Moses smote the rock (Ex. 17 : 1–6; Numb. 20 : 2–11). "Spiritual" in the same sense as in ver. 3. **A spiritual rock,** i. e. : After all, it was not the rock that was the real source of the water that was thus given, but it was the wonder-working power of Christ, the gracious Intercessor between God and sinful man, who constantly intervened when the necessities of His people were present. Even in the O. T., He was ever present to bring deliverance. **That followed them.** Not "the chain of mountains along which they made their journey" (Mel.) ; the reference is to the "Spiritual Rock" ; it was Christ who attended and followed them whithersoever they went. (Comp. Ex. 23 : 20 ; 32 : 34.)

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The water that came from the rock was a pledge of His presence and favor. Every draught of water had, therefore, a sacramental character, in assuring the person who drank that he was included in the Divine mercy. As ver. 2 has baptism in mind, so vers. 3, 4 manifestly look towards the Lord's Supper, which the Apostle is about to mention in ver. 10. "If the N. T. had more sacraments, Paul would have drawn some resemblance for the others also" (BENGEL).

Ver. 5. **God was not well pleased,** i. e. although all enjoyed these signal displays of Divine mercy, although each individual among them had the pledge of God's favor, yet the great majority did not avail themselves of these privileges. They did not realize fully what they meant, and, under the strain of the trials of the journey, they lost faith, and abandoned the service of God to which they had been solemnly consecrated. **They were overthrown in the wilderness,** Joshua and Caleb alone of those above twenty years of age entering the Holy Land. (Comp. Num. 14 : 29 seq.; 26 : 64; Ps. 106 : 26; Heb. 3 : 17.)

Ver. 6. **Were written for our examples.** Lit.: "These things were types for us." (Comp. 5 : 11.) While, by this, it is not meant that the history is not true, but must be spiritualized, he means to say that all the details of the history of Israel should be studied and laid to heart (Rom. 15 : 4). The Old Testament has still its place in the thought and preaching of the Christian Church. The argument is actually from less to greater, as in Heb. 2 : 2, 3. They had the same assurance of God's favor that we have, only in a less clear and feebler way. But if with this assurance they fell, our danger is the same, only our fall will be all the greater, as our privileges are more. Five modes of temptation are then enumerated, corresponding

to the five forms of privileges in vers. 1–3. **As they also lusted.** Paul begins at the root. The lust for evil things is the source of all other sins (James 1 : 14). The desire for anything contrary to God's will is lust. The incident in Numb. 11 : 4 gives only one form of this lust, although that is a striking one. The spiritual food, the manna, is despised, and the flesh, which the Egyptians have, is desired. The warning here is, that all longing to be as the heathen are, and to have what the Gentiles have, when God's appointed means do not bring them, must be suppressed. But even the exercise of Christian liberty with offence to the brethren is an evil thing. (See Rom. 14 : 20.)

Ver. 7. **Neither be** (lit. "become") **idolaters.** The danger to which those persons would be peculiarly liable, who would join in festivals in honor of a heathen god, to conciliate the favor or escape the hatred of the heathen. The historical allusion is found in Ex. 32 : 6. In the incident there related, the children of Israel do not attempt to repudiate the worship of Jehovah, but only to worship Him under a visible figure in the golden calf, thus conforming their worship of Jehovah to that of the nations about them. But even to worship Jehovah in a way that He has prohibited, or not prescribed, is no better than idolatry. Thus those who abuse Christian liberty, so as to urge their liberty as a pretext for conformity with worldliness or false religions, must come under the condemnation belonging to these forms of ungodliness. **Eat, drink, play,** referring to the banquets and games in honor of the golden calf, such as their neighbors had in honor of their deities.

Ver. 8. **Neither let us commit fornication.** Notice change of person from ver. 7. This Epistle shows that in the Corinthian Church there was already this sin, and

that the Church participated in the guilt by refraining from the administration of discipline. But the sin of ver. 7 probably had not been committed. Fornication, closely connected with idolatry, was a sin for which the temptations at Corinth were particularly strong. **Fell in one day three and twenty thousand.** The account in Num. 25 : 9 says 24,000. The divergence is of no significance. If the number had been 23,600, a person speaking in round numbers might have truthfully said 24,000 from the nearer thousand, or 23,000, in order to be within the number. The probability, however, is that Paul quotes from memory, it being immaterial as to whether the exact number be given or not, and divine inspiration not being furnished for purposes of mathematical accuracy in regard to matters not affecting the correctness of the argument or statements of the facts of God's revelation.

Ver. 9. **Let us not tempt the Lord,** i. e. "test His power presumptuously, or with secret unbelief." (See SCHÆFFER on Matt. 4 : 4.) In Num. 14 : 22, the children of Israel are said to have tempted God ten times. Examples of this temptation, or trial of the patience, or avenging power of God, are given in Ex. 17 : 2, 7 ; Num. 21 : 5, 6. The application here is to the trial of God's patience, by the tendency of reverting to sins belonging to their former heathen life, under the plea of the maintenance of their liberty in Christ.

Ver. 10. **Neither murmur ye.** The reference is to the murmuring against Moses and Aaron (Num. 16 : 41), with an implied reference to the course of the Corinthians with respect to Paul, and then, in both cases, the rebellion against God, in the dishonor shown His servants Luke 10 : 16. **Were destroyed by the destroyer.** According to Num. 16 : 46–49, 14,700 of the people fell by the plague. Here, as in 2 Sam. 24 : 16, mention is

made of the Divine agent who inflicts the penalty. (Comp. Ex. 12 : 23.)

Ver. 11. **By way of example.** (Comp. v. 6.) **For our admonition.** (Comp. Rom. 15 : 4 ; ch. 9 : 10.) **The ends of the ages.** (See Heb. 9 : 26.) Comp. with "fulness of the time." (Gal. 4 : 4), and "fulness of the times" (Eph. 1 : 10). Every past period of the world's history has had its goal. The ages are like plants that spring up, bud, blossom, bear seed, and then die, the goal being in the seed, which, in turn, is the goal of a new plant. Each age is thus the goal of its predecessor. This is then one final goal toward which all tend. The N. T. dispensation marks the consummation of the history of the world, awaiting the end of the present order in the appearance of the Lord in glory. It is the last chapter of the book. The application here is that, in this age, all the privileges, as well as all the dangers, culminate. We know the goal of the past, as those who lived in those ages could not, and can be instructed by its examples as even contemporaries could not.

Ver. 12. A warning against a security that, under the persuasion of its liberty, is betrayed into sins that involve the loss of divine grace. The Christian, by his self-confidence, may become a reprobate. The fall of Peter furnishes an example ; only Peter's return is by no means sure to be repeated.

Ver. 13. **As man can bear.** Lit. "such as is human." Not that man could bear it by his own strength ; for our contest is with superhuman powers (Eph. 6 : 12). But a Christian man, having God's grace, is more than an equal to his enemies, as long as his confidence is in Christ, and not in himself. **God is faithful,** i. e. : He can be depended upon to keep all His promises. He will never desert the tempted one who trusts Him. If man falls, it

will be through no fault of God (James 1 : 3; comp. 2 Thess. 3 : 3). **Will not suffer above,** etc. Every temptation comes, therefore, by God's permission (Job 1 : 10–12), and is entirely within the knowledge and beneath the control of God, who seeks, by the permission of the temptation, to develop Christian character, and to impart a blessing (Rom. 5 : 3–5; 8 : 35–37; 1 Pet. 1 : 7; James 1 : 12). **The way of escape,** viz. by always supplying the weapon whereby the assaults of the tempter may be successfully resisted. (See Eph. 6 : 13 sqq.)

4. *The Lord's Supper, a Warning against Compromises with Idolatry* (10 : 14–22).

14–22. Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread. Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar? What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the table of the Lord, and of the table of devils. Or do we provoke the Lord to jealousy? are we stronger than he?

Ver. 14. **Flee from idolatry,** i. e. : Carefully avoid all contact with it. Do nothing by which your irreconcilable hostility to it may be concealed.

Ver. 15. **I speak as to wise men.** An appeal to the Corinthians as to men of good common sense. He does not attempt to demand obedience upon his Apostolic authority; but submits the case to their judgment.

Ver. 16. **The cup of blessing.** The cup over which the blessing in the Lord's Supper is said, viz. the consecrated

cup; used, according to a well-known figure, for the consecrated wine. **Which we bless.** The sacramental consecration. (See Matt. 26:26; Mark 14:23.) "Observe the first person plural is the same throughout; the blessing of the cup and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the whole Christian congregation" (ALFORD). The consecration occurs by the application of the word of God with prayer (1 Tim. 4:5). "In the administration of the Holy Supper the words of institution should be publicly spoken or sung, distinctly and clearly, and should in no way be omitted: 1. That obedience may be rendered to the command of Christ 'This do.' 2. That the faith of the hearers concerning the nature and fruit of this sacrament (concerning the presence of the body and blood of Christ, concerning the forgiveness of sins and all benefits which have been purchased by the death and shedding of the blood of Christ, and are bestowed upon us in Christ's testament) may be excited, strengthened, and confirmed by Christ's word. 3. That the body and blood of Christ may therewith be administered," etc. (*Formula of Concord*, p. 616). "The consecration occurs when, by the recitation of the words of the Lord's Supper, we recall the minds of communicants to the first blessing which once proceeded from the mouth of Christ, whereby He consecrated the cup of blessing for the communication of His precious blood—the force of which blessing lasts even to the present time, and is recalled to our memories by the recitation of the words of institution" (HUNNIUS). **A communion of the blood of Christ**, i. e.: A sharing or participation in the blood of Christ. The meaning is that by drinking of the consecrated wine, with it we become partakers of the blood of Christ. The Greek word prop-

erly speaking does not mean "communication;" and yet, since the cup is the sharing in Christ's blood, no violence is done the meaning by declaring that the cup is a means of communicating or imparting Christ's blood, or a communication of the blood. "He who drinks of this cup is a partaker of the blood of Christ" (BENGEL). **The bread which we break.** The breaking of the bread was only preliminary to the distribution. The meaning, therefore, is: The bread which we distribute. That which originally belonged to one loaf is shared by many; and in that distribution, it is made the means whereby those receiving it become partakers also of Christ's body.

Ver. 17 introduces a supplementary thought. The Lord's Supper is more than a communion or participating in Christ's body and blood. It is a communion with one another, of those who partake of the bread and wine. As there is in the Lord's Supper only one bread and one body, no one partakes of these in an isolated way. The one bread and the one body unite and incorporate the many communicants with one another. We regard the Apostle as assuming that all are believing communicants. The question of the communion of the unworthy does not enter until in the next chapter. He is writing to his "beloved" in Christ Jesus (ver. 14), concerning the peculiar bond which unites them by partaking of the Lord's Supper, in order to warn them of a somewhat similar bond which unites those who partake of the heathen sacrifices, and to urge them against all such contamination and fellowship. The **one body** alludes indeed to the Mystical Body of Christ, the church, or communion of saints (1 Cor. 12 : 12, 13; Eph. 4 : 4, 12); but there is a deeper reference here. The unity in view is not simply one of faith, or, in other words, one determined by the common spiritual participation in the benefits of redemp-

tion; but it is one based upon the sacramental participation, as supplementary and confirmatory to the spiritual participation.

Ver. 18. An illustration, even though it be of a lower kind, he says, may be found in the Israelitic sacrifices. **After the flesh** determines the reference as not being to the spiritual Israel, but simply to the external congregation, or community. (Comp. 1 : 26; also Rom. 9 : 5.) **Communion with the altar.** "The one who ate the sacrifices had thus an actual participation with the altar on which the sacrifices were consumed. The sacrifice was that which mystically united the worshipper and the altar to which he brought his offering" (ELLICOTT). "By their participation in the sacred banquets, they approved these sacrifices in no obscure way, and openly united as adherents of that worship" (HUNNIUS). There was no need of drawing the inference; it was immediately patent, viz.: No one can, therefore, participate in the banquets made in honor of idols, without thereby participating in the idolatrous worship, and, thus, renouncing faith in Christ.

Ver. 19. **An idol is anything.** (Comp. 8 : 4.) The prophets repeatedly treat idolatry with intense irony (Is. 44 : 10–20; Jer. 10 : 2–6). The plea, then, might be urged that if an idol were nothing, no evil could result from partaking of their sacrifices, as the sacrifices would be to non-entities, and, therefore, without any moral quality.

Ver. 20. **They sacrifice to devils.** An idol indeed is nothing; but to show honor to that which is nothing, instead of to God, is a most serious matter. The idol stands for the corruption of the idea of God, and hostility to his claims. The sacrifice claims to be a truly religious rite, while it is antagonistic to the very

first conception of true religion. It is in fact open defiance of the authority of the only true God. It elevates to the throne of God, who will not share His divine rights even with the highest archangel, that which is far beneath even man. Back, therefore, of these idolatrous rites, are the demons or agents of the devil. The merely natural intellect of man, corrupt as it is, is not the source of the absurdity involved in idolatry. There is a supernatural Satanic influence at work, which had determined the downward course described in Rom. 1 : 23. When we are here told that such sacrifices are made to devils or demons, instead of to God, it must not be inferred that the Apostle means to declare that the gods of the heathen have any real existence, and that they are in reality the demons whom we learn to know in the Gospels and in Acts by the various cases there given of demoniacal possession. "It is indeed probable that in 1 Cor. 8 : 4 sqq.; 10 : 19 sq., Paul, when he used the word 'demons' in speaking of the Greek gods, takes it from the LXX. of Deut. 32 : 17; but Paul there maintains, in my opinion, not that the individual heathen gods are demons, but only that, in the service of the heathen gods, a demoniac element prevails" (ŒHLER'S *O. T. Theology*, Transl. p. 105). So the Church writer, ATHENAGORAS: "They who draw men to idols are the aforesaid demons." Vain as are the idols, the demons delight in the sacrifices that are made them; and the service of idols is thus a real service of the demons, who stand back of the idol and act under its cover. In Acts 17 : 22-29, Paul approaches idolatry on the other side. He concedes that beneath it there lies a real element of truth. There is a religious instinct within man which cannot be satisfied with the world of sense that surrounds him, and that constantly incites him to seek after God. But this does not blind Paul,

even in Acts, to the folly and guilt of the perversion (Acts 17 : 29). It is one thing for him to recognize and proclaim the element of truth to the heathen themselves, in order to lead them to a realization of the inconsistency of their position, and quite another thing to ask Christians to hold this element in such regard, as to countenance the perversion by joining in idolatrous worship. **Have communion with devils,** i. e. by joining in such feasts, they testify that the service of idols is after all a matter of indifference, and thus share in the work and guilt of demons in keeping the worshippers in bondage to their errors.

Ver, 21. **Ye cannot drink.** A "moral impossibility" (MEYER), "without very great sin" (BENGEL). They could not drink of the cup of the Lord, so as to receive the blessing for which the cup was provided. **Cup of the Lord** is that which the Lord has provided and offers. **Cup of devils** is that which has been devised, prepared, and offered by demons.

Ver. 22. **Do we provoke the Lord.** Since idolatry brings down His wrath (Ex. 22 : 20; 23 : 13; Lev. 26 : 1; Deut. 11 : 16, 17; 27 : 15; Ps. 97 : 7). Recall the provocation by idolatry in the wilderness (ver. 9; Ps. 95 : 8; Heb. 3 : 16). **Are we stronger,** i. e.: If we enter into a contest with God, can there be any doubt as to who shall be the victor? (Comp. Ez. 22 : 14.)

5. *Summing up and Decision of the Question* (20 : 23—11 : 1).

23–33. All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but *each* his neighbour's *good*. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no ques-

tion for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

1. Be ye imitators of me, even as I also am of Christ.

Ver. 23–28. **All things . . . expedient.** A repetition of 6 : 12. (See annotations as there given.) **All things edify not.** (Comp. 8 : 1.) Only that is expedient or proper for the Christian, that may be done without injury to his fellow-men. **Each his neighbour's good.** Restated in Rom. 15 : 2. (See Annotations. Comp. Phil. 2 : 4.) Ver. 25. **In the shambles.** The meat-market. The Christian is directed to have no conscientious scruples concerning the meat which he purchases. If the question be not raised, and thus no distinction be made between what has been sacrificed and what has not, it is a matter of entire indifference whether he use such meat or not. "Curiosity is often more hurtful than simplicity" (BENGEL). But if others make a distinction, either by attaching special virtue to such meat, or by endeavoring to make the most of your conduct as a precedent, the duty of absolutely declining it is clear. **The fulness thereof.** (From Ps. 24 : 1.) All that the earth contains, and therefore all its food, whether consecrated to idols or not. (Comp. 1 Tim. 4 : 4; vers. 27, 28.) The same principle is applied to feasts, as to the market. The feasts referred to cannot be sacrificial feasts, as partaking of food there has been absolutely prohibited. Nor can they be any feasts in an idol's temple, or of a religious character. (Comp. 8 : 10.) But they must, therefore, be enter-

tainments in a private house to which reference is made. Attendance at such feasts would not be absolutely wrong. "Christ ate with Pharisees (Luke 7 and 14); Paul, with Gentiles in the ship (Acts 27); and the examples of Joseph in Egypt, of David among the Philistines, and of Daniel among the Babylonians are well known, who, without loss of faith, lived among the ungodly and did not share in their sins or have fellowship with their works of darkness (Eph. 5)" (HUNNIUS). At such feasts, the use of sacrificed meat might naturally be anticipated. But unless the question were actually raised concerning some particular food, the Christian, without the least scruple, could and should eat of everything set before him. If the question be raised, then the Christian must abstain from the sacrificed meat, lest his eating of it might be construed into an endorsement of the worship of idols. The person raising the question here seems to be some fellow-Christian who is not in the clear concerning the right of the Christian to partake of all things, and whose conscience must be spared. (Comp. 8 : 7.)

Ver. 29. **Why is my liberty judged?** i. e.: Not only, what right has another to interfere with my liberty, but also why should I use my liberty in such a way that I am misunderstood and condemned by others, and thus hindered from building them up in the faith, and thus advancing their highest interests? Why should I use my liberty, so as to interfere with my influence? The service and edification of others, even of the weakest in the faith, is a part of the work which Christ entrusts to His followers. Free from all, we are nevertheless the servants of all; and we serve all, when we refrain from the full use of that to which we are actually entitled, viz. the full exercise of our Christian liberty. (See 9 : 19–22.) Thus he throws the decision not upon his own conscience,

which is free to eat or not, but on the conscience of his weak brother, whom he endeavors to edify.

Ver. 30. **If I by grace partake,** etc. Here again indicating both the unreasonableness of the demand made by a weaker brother, and at the same time the subordination of the Christian's liberty, as well as of all else that he has, to his service of God in his service of his fellow-men. **For which I give thanks.** (Comp. Rom. 14 : 6; 1 Tim. 4 : 3–5.)

Ver. 31. This section is concluded by the statement of the two great principles that should underly the entire Christian life, first, the glory of God, and, secondly, the salvation of our fellow-men. These principles must constantly guide us, even in the use of adiaphora. In nothing can we act independently of them. **Eat or drink or whatsoever ye do,** viz. however insignificant or however permissible in itself it may be. **All to the glory of God.** "The glory of God is the celebration of the Divine goodness, righteousness and wisdom, which the Apostle wants to be regarded and promoted in all the actions of our lives, so that we may do nothing against conscience, godliness or honesty" (BALDWIN). (Comp. Matt. 5 : 16; Col. 3 : 17; 1 Pet. 4 : 11.)

Ver. 32. **No occasion of stumbling.** A specific application of the principle of living for the glory of God. This limitation must always be placed upon the exercise of Christian liberty, or we obscure, instead of promote, the glory of God. **Either to Jews, or to Greeks, or to the church of Christ.** The Jews and Greeks describe the two classes of non-Christians, and not the two sections of the Church, as some have proposed. The meaning is that the use of Christian liberty must be so regulated that neither believers nor unbelievers can find in it any encouragement for sin or error. Jews and Greeks are

offended, when they find in the life of Christians that which seems to endorse their course of rejection of Christ. The reference here, we must remember, is not to the doing of what is in itself a sin, but to the use of that which in itself is perfectly proper, as the eating of certain kinds of meat, and the drinking of certain kinds of drink, in regard to which our consciences are clear, but in which others find that which they regard sinful. "If a Christian were to eat in an idol's temple, or would go to a sacrifice, the Jews said: 'You can see how true is their profession that they worship only one God.' The Greeks said: 'If they do this, they cannot find fault with idolatry.' Those who are still tender Christians were easily impelled to defection when any evils impended" (GROTIUS). "Regard must be had not only to our own conscience, but also to that of our neighbor, lest it be disturbed by our words and deeds. For this reason, even in regard to food, some of our liberty must be renounced, provided it cannot be used without injury to the weak" (CALOVIUS).

Ver. 33. **That they may be saved.** The ultimate end of this withholding of the exercise of Christian liberty is not simply to avoid giving offence, but by avoiding offence to promote the salvation of men, or the glory of God in the salvation of men. Paul makes his Christian liberty a slave in the service of the great calling of his life. No sacrifices to him are real sacrifices, no waving of rights a humiliation or hardship, if thereby he may bring souls to Christ. (See above 9 : 22, where the same thought is expressed.)

Ver. 1. **Be ye imitators of me.** The very culmination of the entire section. Hence CALVIN well observes: "It is apparent how unfortunate are the divisions of chapters whereby this sentence is separated from what precedes to which it should be appended, and is attached to what

follows with which it has nothing common. In these words, he reminds the Corinthians that he has asked nothing of them, which he himself does not observe, and refers them to Christ as the only exemplar of a proper course of life." If Paul is the type of life to which they are to conform, Christ is its archetype. (Comp. Phil. 2 : 4–8.)

(B.) *Women in the Public Services* (11 : 2–16).

2–16. Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is in the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have *a sign of* authority on her head, because of the angels. Howbeit neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God. Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

Another question concerning adiaphora, applying the principle of ver. 32: "Give no occasion of stumbling either to Jews or to Greeks or to the church of God." Questions concerning covering and uncovering the head in public worship do not belong to the essentials of the faith or of Christianity. A man surely can truly worship

God and can preach to edification with his head covered. A woman can worship to edification, and can profitably discharge every duty as a member of the congregation to which the Lord may call her, with her head uncovered. The grace of God is not bound to such externalities. But what of itself is a matter of no importance, may, under certain circumstances, be of great moment, while, under others, its significance need not be regarded. The Augsburg Confession cites as an example this question of covering the head: "It is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offence to others. So Paul ordains that women should cover their heads in the congregation, that interpreters of Scripture he heard in order in the Church, etc. It is proper that the churches should keep such ordinances for the sake of charity and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion; but so that consciences be not burdened to think that they be necessary to salvation, or to judge that they sin when they break them without offence to others; as no one will say that a woman sins who goes out in public with her head uncovered, provided only that no offence be given" (Art. XXVII.). "Christian Liberty moderates Apostolic rites, . . . so that they may be instituted, changed and abrogated, with a view to edification, time, place, persons, etc. Thus the regulation of the Apostles concerning what has been strangled, and concerning blood, has long since ceased to be observed. For the cause on account of which it was made is no longer present. In 1 Cor. 11, Paul decides that men pray

and prophesy with head uncovered; but women, with covered head. He divines this from the circumstances of place and time. For, in those places, men went into public with uncovered heads, and women, both slaves and freedwomen, with veiled heads. To speak with uncovered head was a sign of authority, and the contrary, one of subjection. In our times and places, the opposite is observed. For to speak or hear with uncovered head is a testimony of subjection, and with covered head, a sign of authority" (CHEMNITZ, *Examen*, p. 86, Preuss ed.).

The decision here given has, therefore, an entirely temporary character and temporary validity. It has respect to peculiar circumstances of time and place. But circumstances of time and place may, therefore, elevate to the rank of an absolute obligation, that which otherwise is entirely free. Postures and apparel in worship are not, when regarded in their relations, matters of entire indifference. Even an attitude may have an interpretation that must be carefully regarded, and may be decisive as to its adoption or rejection. Superficial thinkers constantly confound what is non-essential with what is unimportant, and regard the two terms synonymous.

Ver. 2. **I praise you.** Such conciliatory introductions are usual with Paul. By conceding them all due honor, he always prepares the way for a rebuke. **Hold fast the traditions**, i. e. the regulations concerning worship and Church government which he had given them, either orally or by private letter. Rome uses this passage as a support of its position that oral traditions are supplementary to Holy Scripture as sources of doctrine. The claim is unfounded because (1) there were as yet no Holy Scriptures; (2) the traditions probably referred only to such matters as, in their specific form, were, as in the present case, determined by peculiar circumstances. The

Apostle praises the Corinthians for their general carefulness to conform to his directions; but, with all this care, some abuses had crept in.

Ver. 3. **The head of every man is Christ.** The Order of Redemption is here in view. By "every man," the Apostle means every believing man (12 : 12, sq.). All authority belongs to Christ (Matt. 28 : 18). The figure is frequent to indicate that Christ is worshipped and obeyed, as the absolute source of all power and knowledge. (See Eph. 1 : 22; 4 : 15; 5 : 23; Col. 1 : 18.) The reference is not to the inner constitution of the Church, but to it as externally organized for the purposes of worship, discipline, and beneficence; for, on its inner side, the Christian wife, as a spiritual priest, has access to Christ just as immediate as is that of her husband. **The head of the woman is the man.** The wife is dependent upon and subordinate to her husband (Eph. 5 : 24; 1 Tim. 2 : 12; 1 Pet. 3 : 1). Equal as they are before God, having alike direct access as spiritual priests to Christ, nevertheless with respect to the outward life, and particularly in their joint-relations to the Christian congregation, the power of decision must always be with the husband. "Authority and government are lodged in him; the household has its unity and centre in him; from him the wife receives her cherished help; his views and feelings are naturally adopted and acted out by her; and to him she looks for instruction and defence. Severed from him, she becomes a widow, desolate and cheerless; the ivy which clasped itself so lovingly round the oak, pines and withers when its tree has fallen. And there is only one head; dualism would be perpetual antagonism" (EADIE on Eph. 5 : 22). **The head of Christ is God.** According to the Order of Redemption, the second person of Trinity co-equal and co-eternal with the Father,

by assuming human nature and, in it, performing the various works belonging to the Mediatorial office, places himself in a subordinate position. (Comp. John 14 : 28.) The explanation of this by HUNNIUS, BALDWIN, as referring to the assumed human nature, while correct, is not intended to be brought into prominence here. The absolute co-equality of the persons of the Godhead proves the absolute co-equality before God of the two sexes. The subordination of the Son to the Father in the work of Redemption, proves the subordinate relation in which woman stands to man in regard to the external life.

Ver. 4. **Every man praying,** i. e.: making a public prayer. **Or prophesying,** i. e. speaking in the public assemblies of Christians, under the immediate influence of the Holy Spirit. **Having his head covered.** The Jews prayed with veiled faces, in order to express their great reverence of God; they would not venture to appear as though they addressed Him face to face. Among the Romans, the practice was similar. The Greeks, on the other hand, required that the head should be uncovered when sacred rites were performed. It was natural for the Greek custom to be followed at Corinth. It was supported by the consideration of the new relation in which the Christian stands to God under the N. T. There is but one Mediator, Christ (1 Tim. 2 : 5), and to Christ believers have immediate access. There are no saints or angels, there is no Virgin Mother to intervene; nothing is to stand between him and his Redeemer. **Dishonoureth his head.** Hence the veil is out of place; by its use, he denies the freedom and confidence he has in Christ, and the assurance God has given that he is a Son of God. (See 2 Cor. 3 : 13-18.) The "head" dishonored is Christ who is thus denied.

Vers. 5, 6. **Every woman praying or prophesying.**

"In granting women the right to prophesy, the Apostle does not contradict himself in 1 Cor. 14 : 34. For just as none but men are ordinarily permitted to prophesy or to interpret the Scriptures, so what is stated concerning the prophesying women was something entirely extraordinary, adopted to their relations of time, where the Holy Spirit appeared visibly not only upon the men, but also upon the women, so that they spake with tongues and prophesied. . . . Extraordinary cases may occur in which a woman can properly discharge some part of the ministerial office. Thus Scripture mentions the prophetess Deborah (Judges 4 and 5), Huldah who lived in the time of Josiah, Anna the prophetess (Luke 2), and the daughters of Philip. Priscilla instructed the doctor of the church at Corinth, Apollos," etc. (HUNNIUS). "The singular gift of the Holy Spirit which was promised the primitive church by Joel 2 : 28" (BALDWIN). **With her head unveiled.** It was natural for the women in prophesying to follow the new custom which the men had adopted, and, upon the ground of their essential equality in Christ, to dispense with the veil. But with them, the veil had been more than a simple attire for prayer, as with the men. It was the sign and token of their relation as wives. To dispense with it was, therefore, for the time being to attempt to rise above the station in which God had placed them as wives, to renounce their subjection to their husbands and to proclaim their independence. Even where no deliberate purpose of that kind was in view, it would readily be so misinterpreted at Corinth, with its peculiarly relaxed view of the marriage relation, and where the uncovered and even the shaved head were badges of license and infidelity to marriage vows. "What Paul means to say, then, is: A woman praying with uncovered head stands, in the eye of public opinion, guided

as it is by appearances, on just the same level with her who has the shorn hair of a courtesan" (MEYER).

Ver. 7. **Image of God,** viz. with respect to his lordship and dominion over the earth and all it contains (Gen. 1 : 26; Ps. 8 : 6 8). Nothing stands between man and God. Even the angels who, according to the Order of Creation, were above him, are, according to the Order of Redemption, beneath him (Heb. 2 : 16). While this is true of all humanity, it belongs to the men in a peculiar sense in respect to the external life. For man's being the image of God, and his dominion were prior to the creation of woman (Gen. 2 : 19–21). Hence Paul derives from this an argument for the subjection of women, in 1 Tim. 2 : 13. (Comp. ver. 8.) **The woman is the glory of the man.** This does not deny that woman is the image of God; but she has that image by being the glory of man. Sharing in his glory, she thereby shares in that dominion over all things, which he had before her creation. The dominion and image she obtains through the glory, i. e. mediately, and not immediately, as man possesses it. She is dependent upon man, not man upon her.

Vers. 8, 9. **Not of the woman.** Reference is thus made to the history of the creation in Gen. 2 : 21–23. Mankind began with Adam, not with Eve. So according to ver. 9, Eve was made for Adam, not Adam for Eve.

Ver. 10. **A sign of authority,** i. e. a badge of the relation she bears to man, and of his authority over her, for in this is her glory. The laying aside of this badge does not render her independent, but only degrades her. To be as God means one to be, is the highest glory a person can have. The wearing of the veil would, therefore, be a token of her humble and grateful acceptance of the lot which God had assigned her. **Because of the angels.** Amidst numerous interpretations, the fact

that "angels" when unlimited means always "the good angels," and that it was a customary thought among the Jews to regard the angels present in the assemblies of worshippers (Ps. 138 : 1), suggest that this is the meaning here. As ERASMUS has paraphrased: "If a woman has arrived at that degree of shamelessness, that she does not fear the eyes of men, let her at least cover her head on account of the angels who are present at your assemblies." "Not only Christ, but all the angels will be witnesses of the license, if women lay aside the veil" (CALVIN). CALVIN understands the allusion to the angels as having reference to their superiority in rank. May it not mean, then, besides the thought of their presence, that also of the grateful manner in which each angel accepts the grade in which God has created him, and fulfils its duties? The angels of the lower grade in no way envy or attempt to assume the place of those of the higher grade. Their worship in the heavenly sanctuary is accompanied with the most rigid observance of the relation that each bears to the other.

Ver. 11. **Nor the man without the woman.** A limitation of what has been just said. Man's independence is not absolute, or his will to be arbitrary. They stand after all in a reciprocal relation. If priority belongs to him, he depends upon her for all his prosperity. He cannot do without her. "Man does not exist without woman; for this would be a head cut off of its body. Neither does woman exist without man; for this would be a body without a head" (CALVIN). **In the Lord.** Not simply in the sphere of nature, but in that also of grace; in the work and worship of the Church, as well as elsewhere. Their interests in the Lord are common. Whatever advances the interest of the one in the sphere and calling God has assigned, advances that of the other

Ver. 12. **The woman is of the man.** (See ver. 8.) **The man is by the woman.** Every man since Adam has had a mother. **All things are of God,** i. e. : This is the order that He has appointed. Man's priority is not a personal one, but one in which he stands as God's representative. Woman's subordination is not, properly speaking, to man. but to the Lord (Col. 3 : 23).

Ver. 13. **Judge ye.** (Comp. 10 : 15.) **Is it seemly,** i. e. decent.

Verses 14, 15. **Doth not even nature itself teach.** "The law of creation" (ALFORD). The rule is not so absolute that, under all circumstances, man's hair is to be shorn, and woman's unshorn. Nature itself varies with climate ; and the variations in national customs frequently conform to changes in national conditions. But the Apostle means that the very luxuriance of woman's hair suggests that man is to assume a more prominent place and to appear in public with open face in a way that she cannot. The appeal, however, let it be noted, must be interpreted according to the customs of those to whom Paul writes. (See SMITH'S *Bible Dictionary*, Article "Hair.") The Jewish custom was that here prescribed. The hair of the women was unshorn, while that of the men was cut short. The custom among the Greeks was for both sexes to wear long hair. Hence the cutting of the hair of the women was contrary to the usage of both Jews and Greeks—the two elements of which the Corinthian Church was composed.

Ver. 16. **If any man seemeth to be contentious,** i. e. : If any one still be unconvinced and wishes to argue concerning the matter. **We have no such custom, neither the churches of God.** He should remember that there is no precedent for such a course. It is contrary to the universal practice of the churches. This should at onec

decide his course. If he persist in his arguments, we shall not pay to them any more attention. "Let them remember that it is not our custom to dispute with the contentious, nor is it the custom of the churches of God to excite or cherish altercations, inasmuch as such discussions confer nothing towards edification, but only to destruction" (HUNNIUS). "The contentious are those who, without necessity, violate good and useful rites, who excite controversies concerning matters that are not in doubt, who yield to no reasons, who allow not themselves to be reduced to order. Such are the separatists, who by a foolish affectation are led to new and unusual forms. These persons Paul does not deem worthy of reply, because their contention is pernicious, and, therefore, ought to be suppressed by the churches" (CALVIN).

(C.) *Disorders at the Lord's Supper* (11 : 17–34).

1. *The Abuse Stated.*

17–22. But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you in this? I praise you not.

Ver. 17. **This change,** viz. that comprised in the preceding section. **I praise you not.** In ver. 2, he had praised them for their general observance of his directions. He deals here with variations from their commendable conduct. These are of a most serious nature. **For the worse.** Their congregational services, instead of con-

tributing to edification were so conducted that spiritual injury resulted therefrom.

Ver. 18. **First of all** introduces the subjects of criticism, which were, *first*, the abuse of the Lord's Supper, and, *secondly*, the abuse of spiritual gifts treated of in chapter xii. **In the church,** i. e. in the assembly of Christians. "Approaches meaning: 'Place of meeting'" (BENGEL). **Divisions.** Lit.: "Schisms." But "schism" has become a technical term, designating a rupture of the external union of the Church, which it cannot mean here. It means the separation of the congregation into cliques and parties, indicating a divergence of interests among them. (Comp. 1 : 10 sqq.) Some have applied their imaginations to this passage, so as to suggest that the parties of Paul, Apollos, Cephas, and Christ had separate tables for the Lord's Supper. **I partly believe it.** There is a foundation for the report. He hopes that the extent of the divisions may have been exaggerated.

Ver. 19. **Heresies.** This word has also a technical theological meaning, and is thus applied to a doctrinal error which is immediately directed against the foundation truths of Christianity. This is not its meaning here. As in Acts 24 : 14, the meaning is nearer that suggested by its etymology, and refers to the setting up of individual judgments in opposition to the divisions of those who have authority, or the common interests. They occur where men arise who attempt to judge and act in all things arbitrarily, being deaf to argument and impatient of contradiction. A divine purpose is here shown to be at the back of the existence of such evils. They are permitted in order that **they which are approved may be made manifest.** Unbelief, which otherwise might exist in obscurity, is allowed to assume a positive and aggressive form, to provoke the confession of faith

and the maintenance of God's claims by those whose devotion would otherwise have remained unknown. The presence of such evils is the temptation, or trial, which, like a touch-stone, tests and brings into view the real character of men, the good, as well as the bad.

Ver. 20. **Not possible to eat the Lord's Supper.** Very serious irony. What occurs is so at variance with the institution and purpose of the Holy Supper, that it may be said: Such a festival as that which you celebrate can scarcely be called the Lord's Supper! It seems to be degenerating more into the place of a mere social banquet, if not into that of a carousal! The Agape or Love-feast preceded the Lord's Supper in the early Church. "*Agape* is sometimes used for the Lord's Supper, as, among others, by Ignatius in his Epistle to the Smyrneans, chap. viii. In the beginning, it appears to have been celebrated before the Sacrament, according to the precedents of the first Lord's Supper. Afterwards it became the rule that it should follow the Sacrament, because, according to the decision of the Third Council of Carthage, Canon 29, only sober persons should partake of the Supper. Only on Maundy Thursday, as the day of institution of the Lord's Supper, was the ancient custom retained, especially because of the Manicheans and Priscillianists. But the Trullan Council commanded that the Lord's Supper should be received fasting on this day" (AUGUSTI, *Christliche Archæologie*, I.: pp. 499 sq.). This shows the abuse of the Agape by the very excesses in its use, against which Paul here warns.

Ver. 21. **His own supper.** A mere private, as contrasted with the common meal. For when, at the Agape, private tables took the place of one table, and each one selected his own nearest circle of friends around his own table, with such provisions as his means supplied, the greatest

inequality would prevail among those dining in the same room; or when one simply partook alone of what he brought with him from home, a similar result would follow from the plenty of the rich, and the scanty provision of the poor. **Taketh before** refers to the eagerness with which they sought the food and drink there provided, so that each one thought only of himself. **One is hungry,** i. e.: He comes to this holy ordinance bent upon satisfying the cravings of his appetite. **Another is drunken.** The words mean what they say. The effects of the excessive use of the wine are felt.

Ver. 22. **Have ye not houses?** This means that the Lord's Supper was not instituted for the appeasing of hunger and thirst. This should be provided for in domestic life. So sacred an ordinance was degraded whenever it was used or connected with such purposes. **The Church of God**, viz. the Christian congregation constituting the one body of Christ, within whose worship no such distinctions should occur. **That have not,** viz. the poorer members of the Church, who suffer by the contrasts presented in such separation of interests and of eating and drinking. **Shall I praise you?** In order to carry conviction, he throws the statements of ver. 17 into the form of an appeal.

The Seriousness of the Abuse Proved from the Institution of the Lord's Supper.

23–27. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

Ver. 23. **For I received of the Lord.** Connects closely

with preceding verse. The emphatic *ego* of the Greek also must be regarded. The thought is: "How would it be possible for me to praise you, inasmuch as I have been entrusted with a special revelation from the Lord, that most clearly shows that all such use of the Lord's Supper is directly contrary to its institution?" **I delivered unto you.** That revelation you also know; for I have taught it. You have, therefore, no excuse for your course. **In the night in which he was betrayed.** All the circumstances of the institution are stated, in order to bring the historical fact into prominence. "A deeply solemn and arresting thought contrasted with the frivolity displayed among the Corinthians at the Agape" (MEYER). Incidentally these words teach that the Lord's Supper is the sacrament of completed redemption, as it was instituted, not at the beginning of Christ's ministry, but just as He is about to lay down His life. **Took bread.** (See SCHÆFFER on Matthew 26 : 26.)

Ver. 24. (See on 10 : 16.) For exposition of the words of institution, see, as above, the commentary on Matthew (ch. 26 : 26). The distinction here is made between the Lord's Supper and all other meals, in that, in the former, with the bread, the body of Christ, and with the wine, the blood of Christ is offered and received. "The body of Christ is the chief part of this supper" (BALDWIN). **This,** viz. "This which I hand you." **My body,** viz. the true, real, substantial body of Christ, which was crucified for our sins, lay in the grave, was raised from the dead, walked on the waves, entered closed rooms, ascended into heaven, and, when the Lord's Supper was instituted, as also whenever and wherever the same supper is administered, is present and received through the properties of a spiritual body inseparably united to an Omnipotent and Omnipresent Divine Nature. **For you.** Notice the

absence of "given" found in A. V. "The words 'for you' require truly believing hearts" (LUTHER). **Do in remembrance of me.** The presence of the body and blood of Christ in the Lord's Supper affords the surest pledge of the provision of Redemption through the vicarious sufferings and death of the Son of God, and of the offer of all its benefits, and their saving application to all who receive the words "for you" in true faith. The Lord's Supper is an epitome of the Gospel, which cannot be properly read unless the key of the doctrine of the Real Presence be applied. It commemorates our need of Christ, and of a suffering Saviour as the penalty for sins that no earthly expedient can remove. It commemorates also the mysterious power and infinite love that have intervened in His divinely-human person, and that bring the efficacy of divine grace, through the very blood of the covenant, to all who come to this Holy Ordinance. It is the communion, not of an absent, but of a present, although unseen, Christ.

Vers. 25, 26. **The new covenant in my blood.** "My blood of the covenant" (Matt. 26:28). For explanation, see note on that verse. The underlying thought is that it is only through the shedding of Christ's blood that the new covenant is established, and that with the wine of the Lord's Supper, the very blood, which has been shed, is present and given to all communicants, as a pledge to each one of God's gracious will to him. **As oft as ye drink it,** viz. whensoever you drink. **Ye proclaim.** Much better than "show" of A. V. The meaning is: The Lord's Supper is a memorial of Christ's death, so clear and forcible that, in partaking of it, the communicants declare more loudly than by words all that is comprehended by the one word, redemption. The Lord's Supper, without the sacrifice of Christ for sin, would be a

meaningless ceremony. Neither is its testimony to the full extent of redemption heard, unless the bread is believed to be the communion of Christ's body, and the wine to be the communion of His blood. **The Lord's death.** Not that the testimony and assurance of the Lord's Supper end with His death, but that it comprises all that the Gospel tells of His death, with its limitations in His glorious resurrection. The body and blood in the Lord's Supper assure us of a Redeemer, "who liveth, and was dead, and is alive forevermore" (Rev. 1 : 18), "who being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. 5 : 9). We proclaim Christ's life as well as His death, as in the Lord's Supper we partake not of His dead, but of His ever living body, endowed with resurrection-power. **Until he come,** viz. at His Second Coming. (See John 14 : 3.) The Lord's Supper will be administered and received until the Second Coming of Christ. Hence, there will always be Christians on earth. The Church shall never cease to exist. (Comp. Matt. 16 : 18.) The Lord's Supper, therefore, is not only a memorial of the past, but it points forward to the future. It is a pledge of Redemption: 1. Provided; 2. Applied; 3. To be without fail completely realized, for both soul and body, at Christ's return.

3. *The Proper Reception of the Lord's Supper.*

27–34. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep. But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another. If any man

is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

Ver. 27. **Eat the bread or drink the cup.** Not "and," as in A. V. Each is regarded separately, thus intensifying the warning. **Unworthily.** Referring, first of all, to such an abuse as had occurred among the Corinthians, and, then, generalizing the statement, so as to cover all cases where the Lord's Supper is abused. CALVIN is right in affirming that there are various degrees of unworthiness in the reception. Absolutely speaking, all are unworthy, as the words of the Centurion, so often applied to the Holy Supper, declare (Luke 7 : 6). Our worthiness, therefore, must consist solely in the merits of Christ, in which we come to the Lord's Table (Phil. 3 : 9). The unworthy, then, are those who are without the righteousness of Christ, i. e. unbelievers. "He who eats and drinks unworthily, eats and drinks judgment to himself. But he who believes, whether his faith be weak or strong, is not condemned (John 3 : 18). He, therefore, who believes, even though his faith be weak, does not receive judgment in the Eucharist, and, hence, is not to be numbered with the unworthy whom the Apostle affirms bring down upon themselves judgment. Besides, if this declaration concerning guilt and judgment were directed by St. Paul against the weak in faith, would not they who know themselves to be such be altogether deterred by this declaration of the Apostle from the use of the Supper? Yet the Lord's Supper was instituted for the very purpose that, by its use, weak faith may be strengthened and encouraged. (See also Matt. 9 : 12; 2 Cor. 12 : 10)" (HUNNIUS). LUTHER, in his defence before Cajetan, at Augsburg, Oct. 14th, 1518, treating of the communion of the unworthy, said: "But if you say: What, if I be unworthy, and unprepared for the sacra-

ment? I answer: By no preparation are you rendered worthy, by no works are you made fit for the sacrament, but by faith alone, because faith in Christ's word alone justifies, renders worthy, quickens, and prepares, and without it all else is a matter either of presumption or despair. For the just lives not by his preparation, but by his faith. Of your unworthiness, therefore, you ought not to doubt, but should approach the Holy Sacrament, just *because you are unworthy, in order to be made worthy*, and be justified by Him, who came to seek and save not the righteous, but sinners." In the case of many of the Corinthians, this unworthiness or absence of real faith in Christ manifested itself in conduct showing their utter lack of appreciation of what the Lord's Supper both is and brought them. They looked on its purely external side, as presented solely in the elements bread and wine, and their purely physical use for satisfying hunger and thirst. They were without the spiritual sense to long for or to accept from a sense of spiritual need, i. e. from conviction of sin, the heavenly gift therein offered. **Guilty of the body and blood.** By treating with contempt, not merely the bread and wine, but the body and blood of Christ, as offered them in the Lord's Supper, and thus justly beneath God's anger.

Ver. 28. **Prove himself,** i. e. "test himself," or see whether he actually be worthy by being in Christ. (See 2 Cor. 13 : 8.) Instead of receiving the Lord's Supper with frivolity and self-indulgence, it is to be preceded and accompanied by earnest self-recollectedness. We are to test ourselves by the Law to learn our sins and need of redemption; and by the Gospel, to ascertain how far its promises are appropriated and have entered into our lives as a new power.

Ver. 29. **Eateth and drinketh judgment.** His eating

and drinking, as acts of unbelief, treating the Lord's body and blood with contempt, incur God's wrath. This necessarily means everlasting punishment, unless the person be afterwards brought to repentance and faith. A comparison of the other passages where the same word occurs makes this meaning clear (Luke 23 : 40 ; 1 Tim. 3 : 6 ; Jas. 3 : 1 ; Jude 4. Comp. John 3 : 18). **Not discerning the Lord's body**, i. e. by regarding the Lord's Supper, the Communion of the Lord's body and blood, precisely as though it were an ordinary meal, and thus by their lack of spiritual perception and disregard of Christ's Word (comp. note on ver. 27) showing their unbelief.

Ver. 30. **Among you** refers to some who had been members of their church according to the external fellowship. **Not a few sleep.** Sleep is applied even to the death of the godless (Dan. 12 : 2). "In regard of such manifestations of God's judgments, it may be remarked, first, that the profanation of the Lord's Supper may have been, as the 'one is drunken' (ver. 21) seems to imply, of a very grievous nature; and secondly, that temporal punishments, like other miraculous manifestations, in accordance with the eternal wisdom of God, formed a part of the disciplinary development of the early life of the Christian Church" (ELLICOTT). Nevertheless the tender manner in which the falling of these divine judgments is stated suggests that by the gradual approach of the diseases, as the thought seems to be, a gracious warning was given, which was not in all cases unheeded. What came as a punishment of wrath may in more than one case have been changed into a chastisement of love. The sin brought the penalty ; but although when the sin was repented of, the disease remained and brought death, the condemnation was no longer there (Rom. 8 : 1. See ver. 32).

Ver. 31. **If we discerned ourselves.** The imperfect tense designates in the original what is repeated. "If we were in the habit of examining and passing judgment upon ourselves, it might save from that judgment of the Lord which some are experiencing."

Ver. 32 shows the corrective and remedial intention back of these judgments. Their chief end was to lead to repentance, "God willeth the salvation of all (1 Tim. 2 : 4; 4 : 10), and chastens in order that His gracious will should not be hindered by the sinfulness of man" (ELLICOTT).

Vers. 33, 34. **Wait one for another** is the reverse of "Taketh before" of ver. 21. **The rest will I set in order** suggests that there are other matters connected with the administration of the Lord's Supper, concerning which the Apostle preferred to postpone his direction, until he could be personally present and could have all the circumstances in view.

(D.) *Spiritual Gifts* (ch. 12—14 : 25).

1. *Their Source.*

1–3. Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

The new life of Christianity had taken a powerful hold upon the Corinthians, and had manifested itself in most energetic activity. But with many, this activity was not controlled by a discreet judgment. The emotional side of Christianity was perverted, and threatened to become, by its abuse, their ruin. The new gifts varied, and became the occasion for new emulations and rivalries. As they quarrelled concerning the relative abilities of their

teachers (1 : 12 sqq.; 2 : 4 sqq.), so the gifts were also treated. It is the characteristic of St. Paul to refute an error or censure a practice, by first thoroughly examining the principles that underly the truth or the practice that has been perverted. Hence he here seeks to convict the Corinthians of their error by such questions as: What are spiritual gifts? Whence do they come? What is their end? What relation have they to one another? The answer to these questions at once shows the folly of the controversies on the subject in which they had been engaged.

Vers. 1, 2. **Spiritual gifts.** "Gifts" is not in the original. The term is more general: "Spiritual matters," embracing "gifts," "ministrations," and "workings" of vers. 5, 6. **I would not have you ignorant.** (Comp. 10 : 1; Rom. 1 : 13.) **Ye were led away.** He contrasts their condition under the spiritual darkness of Heathenism, with that which they now enjoy with the spiritual illumination of the Gospel. The folly of idolatry is declared by the expression **dumb idols.** (See Is. 44 : 15–20; Ps 115 : 4–8.) But beyond this, the chief allusion is to the complete dominance of impulse. They were at the mercy of every fantastic suggestion that was made. There was nothing fixed and stable; everything was uncertain and vacillating, as the words **howsoever ye might be led** imply.

Ver. 3. **Jesus anathema.** The ecstasy which accompanied some of the supernatural gifts of the Spirit was readily confounded with the ravings of false spirits. Here the Apostle shows that there is but one test whereby to discriminate one who acts and speaks beneath the power of Satan, and one who acts and speaks as moved by the Holy Ghost. Such test is the confession. Exalted utterance, facility of expression, ardor of feeling, even speaking

with tongues, of themselves signify nothing. Satan knows how to use them (2 Thess. 2 : 9). The lines are drawn ; the camps are established ; the hostile armies are arrayed against each other. As there are two armies, and there can be no neutrality, so there are two watchwords, viz. either "Jesus anathema" or "Jesus Lord." A similar text is found in 1 John 4 : 1–3. For "anathema," see note on Rom. 8 : 3 ; it means something that is set apart for destruction, as peculiarly hateful to God. "This blasphemous utterance would mainly be that of the Jews (comp. Acts 13 : 45 ; 16 : 6)" (ELLICOTT). But there may have been those who spoke under supernatural demoniacal impulse, whose declarations may have been listened to temporarily by some of the weaker Corinthians, as though their miracles were of themselves the seal of their divine authority. The case may be stated for the sake of the argument. To call Jesus anathema would be so flagrant an offence, that it was manifest that the speaker could not be moved thereto by the Holy Spirit. But that one who called Jesus Lord spake by the Spirit, is just as certain. **Can say Jesus is Lord,** i. e. "Recognize Him as Lord, believe in Him, call upon, proclaim and glorify His name, by a true confession of faith, holy obedience, and subjection to His will. For all this a special gift of the Holy Spirit is required (John 6 : 29 ; Phil. 1 : 29)" (CALOVIUS). The reference cannot be to the lip service of Matt. 7 : 21, but to calling upon the Lord or confessing the Lord, from the heart (2 Tim. 2 : 22). "To say that Jesus is Lord is to acknowledge oneself as His servant, and to seek only His honor" (LUTHER). This, however, is done by all true Christians. All true Christians, therefore, have the Holy Spirit, and whatever be their gifts, are to be recognized and honored. The diversity of gifts is rooted in the unity of the faith

and confession of Christians. "This is the general gift of the Holy Spirit, common to all Christians. In this all Christians are in all respects equal" (BALDWIN).

2. *Their Variety and Common Object.*

4-11. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

Vers. 4–6. The threefold parallel is worthy of particular attention

Diversities of	Gifts Ministrations Workings	=the same	Spirit. Lord. God.

Here there is diversity in unity, and unity in diversity. Where there is no diversity, there can be no organization. There must be a common centre with large diversities in the members that go forth from it. **Gifts.** "Charisms." (See notes on Rom. 12 : 6-8.) The one gift of the Spirit specialized according to the varied capabilities and relations of individual members, distinguishes the endowments of grace that result as though they were separate gifts. "Whether it were that the Spirit infused entirely new powers, or stimulated those already existing to higher power and activity" (MEYER). Even these capabilities and relations are providentially determined according to God's plan for the administration of Redemption. **Minis-**

trations are the various forms of official Christian service. The fundamental thought is that of activity in executing the commands of another. They refer to the various spheres and function of the Christian ministry in the widest sense of the term. The absolute parity of all ministers does not conflict or render of no value their subordination to each other in an organization for combined efforts and mutual efficiency. The very idea of organization carries with it that of a diversity of ministrations. These ministrations, however, include here various forms of lay activity. **Workings,** viz. the works and effects of grace, whether of the miraculous and extraordinary character found in the early Church, or of an ordinary kind in the administration of the Word and sacraments, both then and now. Whenever the gifts of grace are received they at once work, and the results exhibit diversities corresponding to the diversities in the gifts themselves. **The same Spirit, the same Lord, the same God.** A clear Trinitarian declaration. The ascending climax from the Spirit to God implies no subordination of the other persons to the Father, but must be understood according to the order of the Divine Revelation. The Second Person of the Trinity is the Revealer of the Father (John 1 : 14). But man knows God as Father, only as the Son is known. Apart from and before the revelation in Christ, the personal distinction is unknown, and the thought is alone of God. The workings of God's grace are here traced to their very fountainhead in the will of the Father who gave the Son, and from the ascended Son sends down upon the Church the Holy Spirit. The gifts, the ministrations, the workings are not divided, as though the one class is exclusively the sphere of one person; but within each as it is revealed to man, each person is peculiarly prominent. Thus John

5 : 17, 19 is most clear concerning the co-ordination of Father and Son in the workings here ascribed to the Father alone, or perhaps better to God, in whom Spirit, Son, and Father unite.

The same Spirit. A clear statement of the personality and the unity of the Spirit. The Spirit is not, therefore, a mere force or "motion created in things." Personal attributes and works are ascribed to Him, not only here but throughout the chapter, and in such places as 2 : 10. The unity also makes it clear that in such allusions as that in Rev. 1 : 1 to "seven spirits," the thought is that of the sevenfold operations of the one Spirit of God.

The same Lord. After the resurrection and ascension, regularly applied to Jesus in the N. T., and especially by St. Paul. (See above ver. 4, also notes on Rom. 10 : 13.) "The name Lord describes Him as the divine sovereign of the world (Rom. 10 : 12; 1 Cor. 15 : 27) sitting at the right hand of God (Rom. 8 : 34), to whom is given the possession of the world" (WEISS, *Biblical Theology*, I. 392). The ministrations, in their diversities, are ascribed to Him by pre-eminence, because ministers are ministers of Christ (4 : 1) and ambassadors for Christ (1 Cor. 5 : 20), and thus are the agents, through whom the mediatorial office of Christ, as Prophet, Priest, and King, is exercised.

The same God. Through the workings of the Spirit, the Lord Jesus is brought to men (John 16 : 15) and men are brought to Him. Through Christ, we come to the Father (John 14 : 6). Thus brought through the Spirit to the Son, and through the Son to the Father, all God is ours, and all diversities of gifts, ministrations, and workings proceed from the one God. We do not regard the word "God" here used as restricted to the Father. He is clearly implied, but the very change in the term,

emphasizes the unity of the Godhead. **Worketh all in all.** The distinctions, then, rest upon distinction of God's gifts, not of human merits or works. God's workings are not to be despised in the least, or to be assumed as one's own in the more exalted. These works are "begun, continued and ended in" God, "from whom all holy desires, all good counsels, and all just works do proceed." "Not: 'He worketh all things in one,' or one would be proud, but 'in all,' so that what one has not in himself, he may have in another" (ANSELM).

Ver. 7. **To each one,** viz. of those who have these gifts. The thought is that wherever there is a gift, there is some particular work in the Church for which God has designed it. **The manifestation of the Spirit,** i. e.: The Holy Spirit bestows the gift that externally manifests His presence. The gift manifests the Spirit; and, at the same time, the Spirit manifests Himself in and through the gift. **To profit,** and, therefore, neither for mere display, nor for pride in the consciousness of its possession.

Vers. 8–11. **Through the Spirit,** as the agent. **According to the Spirit,** as the standard. **In the same Spirit,** as the element in which the faith mentioned lives and acts. This variety is grounded not only in the unity of the one God, but also of the one Spirit. **The word of wisdom,** viz. ability to apply the facts and doctrines of Christianity to the varied events and perplexities of the Christian life, the unction of devotional utterance. An illustration is found in the hymns, the prayers, the devotional books of an Arnd or a Gerhard, the sermons of many devout preachers, the casuistic and practical counsel of a Baldwin or a Spener. **The word of knowledge,** viz. the ability to present, in due order and with clearness, the doctrines of Christianity, or its important facts illustrated by the confessions and scientific theologians of the Church.

The two gifts supplement one another. "The latter term is divine science, and the first is that enlightenment which springs from it. So that the first noun is subjective, and the second objective. The study of the knowledge brings the 'wisdom,' wisdom results from penetration into this knowledge; knowledge is the study, and wisdom its fruit" (EADIE on Col. 2 : 3). Knowledge must be assimilated, in order to be transformed into experience, from which the word of wisdom proceeds. LUTHER, however, refers "wisdom" to the dogmatical, and "knowledge" to the ethical side of Christian doctrine.

Faith. "Not the common faith in Christ, whereby one is justified before God, and obtains forgiveness of sins, since this must be found in all Christians, even though they have not the particular gifts here mentioned; but he here mentions a peculiar virtue or power of Spirit which He works in the Church, so that some can do great and remarkable things with unwavering courage (1 Cor. 13 : 2)" (LUTHER). "That heroic impulse, incited by which, men attempt, from no rash boldness or arbitrary caprice, but from a secret movement of the divine Spirit, great undertakings, and, beyond the expectation of all men, conduct them to their desired ends with promptness and ease" (HUNNIUS). "It is found to-day in those who with great confidence cleave, in doubtful affairs, to God, where others, who are without this faith, in anxiety of mind, tremble, and cannot promise for themselves the longed-for success" (BALDWIN). "An extraordinary degree of practical moral energy, in which the superiority of sanctified will over nature reveals itself" (SCHAFF). **Gifts of healing.** Miraculous cures (Mark 16 : 18; Acts 4 : 30; 19 : 11, 12; 28 : 8). They do not exclude the use of means to which extraordinary efficacy is given, as in James 5 : 14. **Workings of miracles,** i. e.: All miracles be-

side those of healing: Peter's slaying Ananias and Sapphira (Acts 5 : 3); Paul's blinding Elymas, the sorcerer (Acts 13 : 11); the raising of the dead (Acts 9 : 40); the giving over to Satan (1 Tim. 1 : 20). **Prophecy.** (See note on Rom, 12 : 6.) **Discernings of spirits.** "Here a peculiar faculty is indicated, which Paul declares has not been given all believers, so that by certain marks not immediately obvious to every one, one distinguishes between true and false teachers, and, by a peculiar sagacity of an enlightened mind, foresees what the devil is planning through this or that false teacher" (HUNNIUS). Not to be confounded with natural perspicacity. **Kinds of tongues.** Inspired utterance in a rhapsody of devotion, peculiar to the Apostolic Church. See Mark 16 : 17, where the reference to new kinds of tongues, not simply foreign languages, is most clear, when the original is consulted. This gift seems to have included the ability to speak in foreign languages, as on the Day of Pentecost; but it could not have been limited thereto. In the Corinthian Church, the form which it assumed was that of an address to God, intelligible to none but those endowed with the gift of the **interpretation of tongues.** Language is ordinarily the means of conveying our thoughts to others; but here it conveyed no meaning (14 : 2). **All these**, viz. charisms or gifts. **One and the same Spirit.** Thus the unity underlying the diversity is brought into prominence. The possession of the more eminent gifts does not justify the despising of those who have only those that are humbler. **Dividing to each one.** The adaptation of the work of the Spirit in His extraordinary gifts to the varying capacities of the members of the Corinthian Church. **Even as he will.** In the face of such a statement, who can deny the personality of the Holy Spirit? (Comp. 3 : 5–7.)

On this entire section, see SCHAFF, *History of the Apostolic Church*, pp. 469–484.

3. *Their Organic Union.*

2–31. For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also in Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those *parts* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or *one* member is honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, *divers* kinds of tongues. Are all apostles? are all prophets? are all teachers? are all *workers of* miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

Ver. 12. The illustration of the body and its members is introduced to show that Christians are not isolated and independent units, but that they are mutually interdependent. (See notes on Rom. 12 : 4, 5.) **So is Christ.** All being united with and in Christ, through Him they become one body.

Ver. 13. **In one Spirit.** In this statement of the manner in which they were united, more is meant than that the Holy Spirit is the agent whereby it is accomplished. He is not only the agent, but the very element in which the spiritual life thus begun moves and acts. The emphasis is on "one." "One is not baptized in one, and another in another spirit. Not only is there one who baptized us, but one, into which he baptized, i. e. on account of which he baptized" (CHRYSOSTOM). **Into one body,** viz. so as to become one body. **Whether Jews or Greeks.** Worldly distinctions, such as those made on national and social lines, do not avail here. **Drink of one Spirit.** Augustine, Luther, Calvin, Hunnius, Calovius, and many others down to Henrici, refer this to the Lord's Supper. But why should so sudden and abrupt a change be made? It is more natural to refer it to the gift of the Holy Spirit, bestowed in baptism, which believers receive, as the trees planted by the streams drink of the water at their roots. The first clause of the verse refers, therefore, to the gift; and the second, to our reception of it through the new powers that come with this gift.

Ver. 14. **Not one member, but many** The unity of the body is not inconsistent with a variety of members. To an organism, this is necessary. The one end is attained by a variety of functions. It is the same principle that obtains in the distribution of labor in social organizations.

Vers. 15, 16. Differences of functions do not imply contradiction or independence. The folly of envy among Christians is illustrated by the harmony of the various members of the body. The figure was a familiar one to the ancients. Æsop's fable and a passage in the Second Book of Livy (II. 32) may be noted.

Vers. 17–19 show the great loss to the body if the individuality of its various members were destroyed. The body is maintained by the careful preservation of their distinctive functions, as they are all made to converge upon one end.

Ver. 20 expresses the other side of ver. 14. Ver. 14 had taught unity in diversity; ver. 20 teaches diversity in unity.

Ver. 21 sets forth the importance of the less prominent members to those that are more prominent. "For as the hand needs the direction of the eye, with which it performs its office so as to work aright; so also the eye needs the protection of the hand, if it is to avoid injury. Although the head has the most prominent position, nevertheless it needs the feet in order to be moved from place to place; as well to avoid injury, as to obtain what is for its advantage" (CHLOVIUS).

Vers. 22–24. **More feeble, less honourable,** are general terms, stating the principle, and were scarcely intended to indicate a rigid classification. In general, the former refer to the more delicate organisms, such as the eye and the ear; and the latter, the parts covered by clothing, except the class that are mentioned as **uncomely**, where the reference is clearly to the demands, not so much of protection, as of modesty. The argument is that every part of the body is necessary and useful, and that there is a compensation for the relative prominency some of the members have. **God tempered the body.** By furnishing the original clothing (Gen. 3: 21).

Vers. 25, 26. **No schism,** i. e. no antagonism. The body is rent asunder, and all suffer, when a collision of interests is imagined. **The same care.** Self-interest demands it. A member provides best for its own interests, when, forgetful of self, all its efforts are directed towards

the service of the other members. **Whether one member suffer.** "A pain in any portion, even the most remote from the seats of life, affects the whole" (LIAS). **All the members rejoice with it.** "'And how do they rejoice with it?' say you. The head is crowned, and the whole man is honored. The mouth speaks, and the eyes laugh and are delighted. If the eyes appear beautiful, the whole person is embellished. When a straight nose and upright neck and other members are praised, the eyes rejoice; and again they shed tears in great abundance over the griefs and misfortunes of the other members, even when they themselves continue uninjured" (CHRYSOSTOM).

Ver. 27. **Now ye are the body of Christ.** A return to the thought of ver. 12. **Severally.** Margin: "Each in his part." The individuality of each member is entirely consistent with their unity in one body. The preservation of this individuality is necessary for the continuance of the body. Not only is one not to attempt the office of the other; but it is an impossibility for the eye to do the work of the hand, or the feet that of the head.

Ver. 28. **God hath set some.** The interpretation preserves the very language in which the figure was stated. (See ver. 18.) This passage is of great importance for the light which it throws upon the organization of the Church. "Paul here recounts some grades of those who have been placed in the ministry of the Church, thus teaching clearly that that anarchy is in no way pleasing to God, according to which no one is either over or under another. But God decided that there should be a diversity of gifts, for the very purpose, that to those endowed with more gifts, greater things should be assigned" (HUNNIUS). On these several offices, CALOVIUS says: "The **apostles** hold the chief place, as immediately called; as those who laid

the foundations of the churches among the Gentiles (see Rev. 21 : 14); and as those who were led by the Holy Spirit, into all truth, and thus were absolutely infallible. In the second rank are placed the **prophets,** who taught concerning future or abstruse subjects, such as those in the Church at Antioch (Acts 11 : 27), Judas and Silas (Acts 14 : 32), Agabus (21 : 10), and the daughters of Philip (Acts 21 : 9). In the third rank are placed the **teachers,** who although they did not speak from immediate revelation, nevertheless were divinely endowed with a peculiar gift for teaching. If the question be asked why in this catalogue the Apostle omits the 'evangelists and pastors,' who in Eph. 4 : 11 have the third and fourth places, while the 'teachers' have the fifth place; the reason, I think, is that the evangelists are comprehended here, partly under the prophets and partly under the teachers, as, like Mark and Luke, they were divinely inspired, or were not." On **apostles,** see note on Rom. 1 : 1; on **prophets** and **teachers,** notes on Rom. 12 : 6, 7. MEYER classifies the various offices here mentioned as follows: "1. To the gift of teaching, the most important of all, belong apostles, prophets and teachers. 2. To the gift of miracles, miracles, gifts of healings. 3. To the gift of practical administration, helps and governments. 4. To the ecstatic charism, various kinds of tongues." **Miracles, gifts of healing.** (See above on ver. 10.) **Helps.** The office of deacons and deaconesses, as in Acts 6 : 3; Rom. 16 : 1; 1 Tim. 3 : 8-11. Possibly referred to in the final clause of Rom. 12 : 8. **Governments.** The office of presbyter, derived from the synagogue, and often designated in Apostolic times as that of the episcopate, or bishop, in accommodation to the Greek and other Gentile Christians. As the diaconate was occupied with works of mercy, the presbyterate regulated the order and dis-

cipline of the Church. **Kinds of tongues.** (See above on ver. 10.) "From this order, it is clear that there is a subordination of ministers of the Church; and, that it is of divine right, and necessary from the harmonious constitution of the mystical body, and differs in ranks of dignity, Hulsemann proves: 1. From the word 'hath set,' which is employed equally concerning the natural appointment of members of the body, from the pure will of God (ver. 18), and the application of this will in appointing ministers in the Church, especially if the word τιθέναι be explained by parallel passages, as Acts 20:28; Rom. 4:17; 9:33; 2 Cor. 5:19; 1 Thess. 5:9; 1 Tim. 1:12; 2:7; 2 Tim. 1:11. 2. Because the same natural necessity of subordination occurs in the harmony of the natural (vers. 13–15), and of the ecclesiastical body (vers. 27–29). 3. A diversity of dignity is manifest also from the terms 'honorable' and 'less honorable' (vers. 22, 23, 24). 4. Also from the diversity of dignity between the eye and the toe (vers. 17, 22). 5. From the offices signifying precedency of order and dignity (ver. 28). 6. Finally, by a comparison of the offices. For as teaching and prophecy, in the abstract, excel bodily and external ministries (Acts 6:2, 3; 1 Cor. 14:39; 1 Tim. 5:17), so, in the concrete, ministers occupied in these diverse offices are of higher rank one to the other, according to the above cited passage in the Epistle to Timothy, and here (vers. 28, 29), as well as in the last verse, where 'the greater gifts' are mentioned" (CALOVIUS).

Ver. 29. **Are all?** "That is, not very many are" (BENGEL). There is a differentiation and distribution of offices and gifts. One office must not be confounded or interchanged with the other. This verse alone would be sufficient to disprove the statement that to all Christians belongs inherently the exercise of the ministerial office,

and that only, for good order's sake, what belongs to all is exercised by one or a few.

Ver. 31. **The greater gifts.** Those accomplishing most for the good of the Church and the glory of God. "They, then, merit praise who endeavor to rise by honorable means, and exert their natural gifts in order that they may be able to labor more than others. For this is 'to stir up the gifts of God,' as Paul required (2 Tim. 1 : 6). They, on the other hand, who bury their Lord's talent, i. e. waste God's gifts by their idleness, do not hear from Christ so grateful a sentence (Matt. 25 : 26, 27)." **A still more excellent way shew I.** These words are the introduction to the next chapter, and should be included in it. The thought is that desirable as these gifts are, they are valueless without love, and that the lowest gift with love is greater than the highest without it. Where love prevails, the ardor of a holy ambition to cultivate all powers and use all gifts to the utmost, will always be present. Love is the energizing, impelling, transforming, enabling force of the Christian life.

4. *Their Regulating Principle* (ch. 13).

(*a.*) *Love Greater than Gifts.*

1–3. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing.

Ver. 1. **Tongues of men and of angels.** The gift of tongues was, in the estimation of the Corinthians, the greatest of all. In the preceding chapter (ver. 28) Paul had shown that it was of a far lower rank than that of the

gift and office of teaching and preaching. Here he declares that the very highest degree of this gift conceivable is incomparable to the gift of love, which the Holy Spirit graciously works in all who resist not His will. Not that the gift of tongues, or any other of God's gifts, is to be lightly esteemed, but that love is to come first, in order that the gift may be a blessing, and have value. The suggestion that Paul here means to affirm that angels have a peculiar language, such as he heard when he was caught up into Paradise (2 Cor. 12 : 4), is without sufficient foundation. The force of the statement is that even though the bounds of all earthly excellence in the gift of tongues were surpassed, his possession of this distinction without love would be useless. **Love.** The Greek ἀγάπη, unknown to the classical writers, was used in the N. T. to denote a new conception of love. "Self-denying and compassionate devotion" (CREMER). This meaning of "love," CREMER exhibits by its contrast with the φιλανθρωπία of the Greek as stated by Nägelsbach in his *Post-Homeric Theology*. "We shall not form a correct idea of the spirit and essence of neighborly love among the Greeks, unless we remember that the word for it, *philanthropia*, should not mislead us into the belief that it was practised from love to man as such. It was rather an exhibition of that justice which gives to a man that to which he is entitled, whether he is a friend and benefactor who has a personal claim, or a fellow-citizen who has a political claim, or a helpless and needy fellow-man, having a divine claim to help. Nothing more was necessary to the full display of neighborly love, than to give a man the full rights to which he was entitled." This was after all nothing but an effort to satisfy justice, mere respect for law. Only once in the Pauline Epistles (2 Thess. 3 : 5) is the word employed in any other sense

than for love to man. Used of love to God only when so determined by an objective genitive. **Sounding brass, clanging cymbal.** Nothing but an instrument to make a noise as acted upon from without. Destitute of all sensibility and life and emitting a sound without character or meaning. *Vox, præterea nihil.* The ears are deafened by the din, but the mind is not instructed, or the heart refreshed. "As the cymbal neither hears its own sound, nor is improved thereby, so such a preacher does not understand what he himself says, and is not profited thereby before God. Much better would it be were he dumb, than that he should speak like an angel, and yet seek only his own interest" (LUTHER).

Ver. 2. **The gift of prophecy.** (See on 12 : 28, and especially Rom. 12 : 6.) A man may be great as a preacher, or even as an organ of inspired utterance, and, nevertheless, amount to nothing. As an example, Balaam may be cited. **Know all mysteries.** Here the peculiar force of the word "mystery," as used by St. Paul, should be recalled. (See on Rom. 11 : 25; 1 Cor. 2 : 7.) It means what had been unknown, but has been revealed. "To know all mysteries" is, therefore, to be a great theologian, to have an accurate knowledge of all the doctrines of Revelation. The implication is clear to the fact that the knowledge of all mysteries is not necessary to salvation. "That one should not merely hold, in the way of ordinary Christians, the catechetical chief heads of doctrine, but should penetrate into the very sanctuary of heavenly wisdom, and learn that wisdom to whose summit none of the princes of this world have been able to ascend (1 Cor. 2), is an inestimable divine benefit. If, in such a man, the Holy Spirit rule, faith prevail, love be eminent, he may be called a select vessel and organ of God, to assert the truth of the mysteries of the Gospel against

its assailants or corruptors. But if the spirit of pride inflate his mind, if ambition blind his mind, this most eminent gift of God is of no profit, as it is used not for the glory of God and the welfare of the church, but is enslaved to the caprice and ambition of its possessor in framing new dogmas, disturbing the churches, and leading astray the minds of the simple" (HUNNIUS). **Have all faith.** The reference is not to justifying faith, but to that peculiar faith through which miracles were wrought. (See notes on ch. 12 : 9.) Justifying faith is never without love; but faith of miracles may be without it (Matt. 7 : 22).

Ver. 3. **If I bestow all my goods.** "Wonderful amplification! He said not, 'If I give to the poor the half of my goods,' or 'two or three parts,' but 'though I give all my goods.' And he said not 'give,' but 'distribute in morsels,' so that to the expense may be added the administering with all care" (CHRYSOSTOM). 'Bestow' is literally 'dole out,' morsel by morsel, and means, therefore, that the life of the giver is devoted to the details of the administration of his bounty, so that it may reach the greatest number. Such gifts may have no love at their root. They may come from work-righteousness, or the desire, as in Matt. 6 : 1, to gain the favor of men, or the constraint of conscience which is reluctantly followed, instead of the principle of 2 Cor. 9 : 7. **I give my body to be burned.** This is more than resignation to such martyrdom when it comes. It is the cheerful surrender of the life to the cause which is persecuted. But such martyrdom also may be without love. Many a bad cause has its martyrs. Men are willing to die sometimes rather than acknowledge that they are wrong. "Among the heathen, there are examples of those who, with greatest fortitude, endured most exquisite torments for

the sake of their country, as Regulus, Scævola, Curtius. They have their praise before men. But before God, every praise vanishes that does not spring from faith, or from Christian love, but from the desire for glory" (HUNNIUS). Martyrdom is not of itself a proof of the righteousness of a cause.

(*b.*) *The Characteristics of Love.*

4–7. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Ver. 4. **Suffereth long.** Defers anger, and the infliction of merited punishment as long as possible. (See note on Rom. 2 : 4.) **Is kind,** i. e. mild, gentle. Same root, as word as in Matt. 11 : 29, and "goodness" of Rom. 2 : 4. **Envieth not.** Envy cannot enter, since this love recognizes the gifts and prosperity of a brother as belonging to the entire body of Christ, and, therefore, as promoting the welfare of all the rest, being subjects only for joy. **Vaunteth not itself,** i. e. does not boast, or exalt itself over others, by acting the part of the braggart. Among the vices that marked the godlessness of the heathen (Rom. 1 : 30), and that will characterize the degenerate Christianity of the last times (2 Tim. 3 : 2), is that of boastfulness. **Is not puffed up,** i. e.: Does not bear oneself arrogantly; several times in this Epistle (4 : 18 sq.; 5 : 2; 8 : 1).

Ver. 5. **Behave itself unseemly,** i. e. it does nothing of which it has reason to be ashamed, commits no actual impropriety. Love infuses such delicate regard for the rights and welfare of others, that this protects from all errors in this particular. **Is not provoked.** The present

tense denotes here what is habitual. The person whose life is pervaded by love is without that state of irritability in which he is ready to vent his indignation on everything that does not harmonize with his conceptions of right or propriety. Love and the controversial temper are incompatible, even though love may sometimes demand that controversies be undertaken. Our Lord's indignation (John 2 : 15 sqq.), and that of Paul (2 Cor. 11 : 29), must not be forgotten. In order to show that the reference here is to a condition or habit of mind, A. V. inserts the word "easily," and, by this paraphrase, is nearer the meaning of the original than R. V., with its more literal exactness. **Taketh not account of evil.** A mercantile phrase, as in Rom. 4 : 6 ; 2 Cor. 5 : 19. Love keeps no books, into which it makes entries of the wrongs done it. The person who boasts that, while he forgives, he does not forget, does not actually forgive. "Love writes our personal wrongs in ashes or in water" (FARRAR).

Ver. 6. **Rejoiceth not in unrighteousness.** Where there is true love, the end never justifies the means. Zeal for party or for self never tempts true love to rejoice in a wrong that may be done an opponent. In all its contests, it resorts to no underhanded measures, but demands fair play, and rigidly adheres to the strict line of what is just. **Rejoiceth with the truth.** Wherever the truth may be found, and even though its acknowledgment may be misinterpreted to the temporary disadvantage of the advocate of the right. Where there is love, there is perfect candor, frankness, sincerity, no equivocation, no double-dealing, no suppression of the truth.

Ver. 7. **Beareth all things.** It endures all labors, dangers, privations, sufferings, disgraces, that are required for the advancement of the interests of the person who is beloved. The marginal reading of R. V., "covereth

all things," has some support, but, for justification of translation adopted, see THAYER, on στέγω. **Believeth all things.** It "puts the most charitable construction on all the actions" of one's neighbor. This does not teach, however, credulity or indifference to the correct judgment of our fellow-men. (See above ch. 2 : 15 ; 1 Thess. 5 : 21 ; 1 John 4 : 1.) **Hopeth all things.** This applies to the future, as the preceding clause does to the present. "It despairs of no man, however wicked he may be." The reference here is entirely to hope concerning our fellow-men, as a characteristic of love towards our fellow-men, of which the Apostle is here treating. Hope in God is a co-ordinate, although an inseparable virtue. **Endureth all things.** The reference is to perseverance and persistence in the course to which love prompts until its end is attained. It "remains under" the burden, until deliverance comes. (Comp. Rom. 12 : 12; 2 Tim. 2 : 10.) See notes on "Patience" (Rom. 2 : 7 ; 5 : 3 ; 8 : 25).

(*c.*) *The Permanency of Love.*

8–13. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

Ver. 8. **Never faileth.** Is never turned from its course. (Comp. Song of Solomon 8 : 7.) **Prophecies shall be done away.** When it is fulfilled, the prophecy has no longer any value for the future. So also, as inspired utterance concerning present mysteries, prophecies be-

longed to the extraordinary gifts of the early Church, which did not survive beyond the age of the Apostles. **Tongues.** Because they were a sign to unbelievers (ch. 14: 22), they would be no longer needed when men were brought to faith. Their presence belongs to an abnormal and temporary condition of things. **Knowledge** as in ch. 12: 8, the scientific presentation of Christian doctrine. It will vanish in the light of the clearer revelations of spiritual and heavenly things that are yet to come.

Ver. 9. **We know in part.** Our knowledge, at present, is fragmentary, incomplete, disjointed. This partial nature of knowledge renders its constant growth possible. Partial, as this knowledge is, it is adequate for present necessities, sufficient for salvation (2 Tim. 3 : 15), and comprises, in an outline, the whole counsel of God (Acts 20 : 27). **We prophesy in part.** The entire history of revelation is an illustration. Revelation is progressive. Every prophecy fulfilled points forward to another that is yet to be fulfilled, as when we scale one mountain-peak another rises to view. The whole future is not disclosed to us at once. What the knowledge of Isaiah was to that given in the patriarchal period, or that of the N. T. to that of the O. T. (ch. 2 : 9, 10), that of to-day is still in a higher degree, when compared to that which belongs to the future life.

Ver. 10. **That which is perfect.** This does not mean that man's knowledge can ever be infinite, or that his progress will ever reach an end. The contrast is between the goal attained and the point from which it started. We will not glory in the partial knowledge possessed at a preceding period, in the light of the fuller and clearer revelation that follows, and which, when compared with what was before enjoyed, is relatively "perfect." We read the O. T. in the light of the N. T. The Apostles, after

Pentecost, interpreted the words they heard from Christ, as they could not before the Holy Spirit was given. In the clearer revelation of the world to come, we will be able to understand and appreciate the limitations of our present knowledge, and present prophesying or preaching of the Gospel, as we cannot do to-day. The lower constantly gives way to the higher dispensation (John 3 : 30).

Ver. 11. **I was a child.** The word, used in ver. 10 for "perfect," meaning also "full grown," is used to express the contrast with infancy in ch. 14 : 20; Eph. 4 : 13, 14. The word "child" here means an "infant," or "babe," as in Rom. 2 : 20. The allusion evidently is to the time when the very first efforts to speak are made.

Ver. 12. **In a mirror.** Better "through a mirror." "Our knowledge of divine things is, in our present condition, not an immediate, but one imperfectly communicated" (HENRICI), and, as such, conditioned by the limitations of the medium of communication. We see spiritual and eternal things, as reflected through and in the corporeal and temporal world. "We see God in a world which imperfectly reflects Him" (ELLICOTT). The allusion is not to glass mirrors of modern civilization, but to the less correct steel mirrors of the ancients. What a change a very slight convexity or concavity of the surface will produce in distorting the objects seen! Hence "darkly" is literally "in an enigma," or "riddle," referring to the puzzling form of what is seen, leaving much to be inferred beyond what is clearly expressed. The words are understood; but their full meaning lies deeply concealed **Face to face.** The intuitive and immediate knowledge of God. (Comp. Gen. 32 : 30; Numb. 12 : 8; Job 19 : 26, 27; 1 John 3 : 2; Rev. 22 : 4.) **Know.** In the Greek, the former "know" is another and

a weaker word than the latter. Hence margin suggests for the latter "know fully." (Comp. note on Rom. 10 : 2.) **As I have been known,** or "was known." Not "am known" of A. V. "As God foreknew me, and saw the end of my course from the beginning." The comparison is not one of degree or extent, but only of kind.

Ver. 13. **But now.** Not temporal, but inferential. "As the case stands," "such being the case." (See ch. 12 : 18, 20.) **Abideth.** These three virtues are permanent, while the gifts of vers. 8–12 are temporary. Faith remains; for with every new revelation, it only stands on the very brink of the fulness of God's knowledge, and infinity is still before it. Hope abides in the state of expectancy that belongs to the glorified saints, of which examples can readily be found in the Book of Revelation. Even though hope be fulfilled, as in Rom. 8 : 24, this fulfilment only opens new grounds for farther hope. "Faith here is saving faith. This remains even in the world to come the constant apprehensive cause of salvation. That which preserves the glorified in their continual possession of salvation is their constant trust in the reconciliation purchased for them by the death of Christ. Eternal fellowship with Christ in the future is not capable of being conceived of without the eternal endurance of the living ground and bond of this fellowship, which is faith" (HENRICI). The faith of miracles (ver. 2) vanishes, however, when the difficulties are removed, and there are no longer opponents to be encountered. **The greatest of these is love.** "In this passage, Paul is speaking of love to our neighbor, and indicates that love is greatest, because it has most fruits. Faith and hope deal only with God. But love has numberless works to do towards men in consoling, teaching, instructing, aiding, counselling, both secretly and publicly. We

concede that it is the greatest virtue, because the chief commandment is: 'Thou shalt love the Lord thy God' (Matt. 22 : 37)" (*Apology*, Art. III. § 105). (Comp. 1 John 4 : 8, 16.) "In eternal life, the realization of the love of God towards us, and of our love towards God, will constitute the highest stage of our blessedness" (MELANCHTHON). "Considered in certain respects, faith is greater than love; but in other respects and manners, love is greater than faith. Faith is the greater: 1. By reason of the object. For faith has respect alone to God and Christ. Love, on the other hand, not only rises to the love of God, but also condescends to love our neighbor. 2. Faith is the source and mother of love; and is, therefore, the more eminent, as the cause is greater than the effect. 3. Faith perfects love, so that it pleases God; inasmuch as whatsoever is not of faith is sin. 4. Faith alone apprehends Christ and His merits, and accordingly alone enters into the mystery of our justification, which love never attains. But love is said to be greater: 1. Because, by its fruits, it diffuses itself to more than either faith or hope, both of which benefit only their possessors. 2. Because of its duration" (HUNNIUS). "It is just as though I were to say that Christendom is greater on earth than Christ. By this I do not mean that in itself Christendom is better and worthier than Christ, but that it has existed longer and been more widely extended on earth than was Christ, who was for only three years on earth, and that too at only one place" (LUTHER). No contrast becomes possible, except as faith and hope are conceived of as restricted to a sphere in which love does not act, while love without faith is just as absolutely inconceivable as is a faith that does not end in love. The two virtues have a reciprocal influence: Faith begets love; love increases

faith, which, in turn, further nourishes love. Love is greater than hope; for what would the hope of future glory amount to were it not sustained by the love of God? (Comp. Rom. 5 : 5.)

5. *Their Relative Value—Prophesying the Greatest of all the Gifts.*

(*a.*) *Prophecy Contrasted with the Gift of Tongues.*

XIV. 1–11. Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no *kind* is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me.

Ver. 1. **Follow after love.** This sums up all that is said in ch. xiii. The chief aim of all Christians in all their relations to their fellow-men should always be to cultivate love. That which all can have, if they only yield to divine grace, is to be more highly prized and more diligently sought after, than any or all of those gifts whereby Christians are distinguished from one another. "Follow" expresses the persistency of the effort

required. It is cultivated by its constant exercise. **Desire earnestly spiritual gifts.** This shows that the overshadowing importance of love does not demand that these gifts be suppressed, or be lightly esteemed. The Christian is to cultivate his individuality, but only in the spirit of love. He is to be fired with enthusiasm for the attainment of these gifts. **That ye may prophesy.** As the gifts are inferior to the graces, and among the graces, love is the greatest, so among the gifts there is a gradation, and prophecy has the chief place. For "prophecy," see notes on Rom. 12:6. Here it means the public declaration of the revealed will of God—the highest form of preaching in the Apostolic Church. With love reigning in the heart and constraining the life, there is no position so exalted as that of the preacher.

Ver. 2. The standard according to which to estimate the relative value of a gift, is that of its serviceableness to the Church. Prophecy is the greatest of all gifts, because it is of greater use to others than to the one who exercises it. Speaking with tongues was the particular gift which the Corinthians had most highly esteemed. (See notes on ch. 12 : 10.) **Speaketh not unto men.** The gift of tongues, at any rate in the form in which it was known at Corinth, was, therefore, a spiritual privilege, that edified only the speaker. All worship and preaching in a language not understood by the people, fall under the same criticism; whether it be in a dead language, like the Roman Mass; or in a language vernacular to a small portion of the congregation, but not intelligible to its younger members, as where the German or Swedish language is retained in congregations whose children have been in language Anglicized; or where the preacher uses the language of the schools and of books, instead of adapting himself to the capacity of his hearers. The

greatness of a preacher depends upon his ability to reach and move the greatest number of people with the message of the Gospel. So also with our prayers, hymns, and orders of service. **No man understandeth,** viz. unless there be one present endowed with the gift of the interpretation of tongues (ver. 5; ch. 12 : 10). **In the Spirit.** His spirit being under the influence of the Holy Spirit is occupied entirely with the contemplation and utterance to God of those mysteries of divine grace that are disclosed to him. It belongs to his private communion with God.

Ver. 3. **Edification and comfort and consolation.** A. V. is more correct in rendering the second word "exhortation." So also the American revisers judged. MEYER suggests that "exhortation" and "consolation" express the two forms of "edification," viz. "edification, both exhortation and consolation." SHORE gives a good paraphrase: "They communed with God by the speaking with tongues; they communed with the brethren by prophecy, —building up, stirring up, cheering up, as each required."

Ver. 5. **I would have you all speak with tongues.** He so declares, lest the preceding verses may lead them to regard "speaking with tongues" a matter of no value or importance. It has its use for private, but not for public and united devotion. **That the church may receive edifying,** i. e. the speaking with tongues has place in public, only as the speech is translated, and the thoughts that move the lips of the speaker are brought down to the comprehension of the audience. Truth cannot be applied by mere words; the word is a means of grace, only as it conveys thought.

Ver. 6. The thought is: How can you be profited by the greatest display of this gift, unless you learn some divinely-given truths through me? **Revelation . . .**

teaching. Revelation is the subject of "prophesying" and "knowledge" of "teaching." It was the office of the prophet to communicate the revelations that God had made; of the teacher, to impart the knowledge which he gained by experience and reflection and the instructions of others. "The prophet spoke in an *extempore* way what was unfolded and furnished to him by revelation of the Spirit; the teacher developed the deep knowledge which he had acquired by investigation, in which he was himself active, but yet was empowered and guided by the Spirit" (MEYER).

Vers. 7, 8. A musical instrument is invented and used for the purpose of making an intelligible impression upon the ear, and through the ear, upon the mind of the hearer. If it give but one note, or notes without regularity and distinctness, as when a storm would play upon the strings of a harp, this would not be music. No one would be instructed or entertained. So, too, the notes of the trumpet must be accurately adjusted to the intelligence of those who hear them, if they are to evoke any response. If no care is taken to bring them within the comprehension of the army, they might as well not have been sounded. This military figure would scarcely have been employed, if all war were absolutely wrong. It would not be surprising, if some modern agitators were to criticise it as too martial!

Ver. 9. Plain words for plain people. The more elaborate and learned mode of discourse should be reserved for the assemblies of those acquainted with such speech. Learning reaches its highest end in the service of the Church, when it enables the public teacher to speak with such transparent simplicity and directness, that the speaker is forgotten, and the message alone makes an impression (Is. 50 : 4).

Vers. 10, 11. **Kinds of voices,** i. e. different languages. **Nothing is without significance.** Every word in each language is intended to communicate thought. Otherwise speech would be only a nonsensical jargon. **Meaning of the voice,** i. e. of the language. **A barbarian.** One with whom it is impossible for him, because of the difference in languages, to communicate. There can be no social intercourse or fellowship between them, unless there be some medium whereby the one may understand the words of the other.

(*b.*) *Practical Application of the Principle.*

12–19. So also ye, since ye are zealous of spiritual *gifts*, seek that ye may abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. For if I pray in a tongue my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

Ver. 12. **Spiritual gifts.** Lit.: "Spirits," as in marginal reading. **Ye may abound.** Supply "in them." The motive for your cultivation of them should not be your own self-advancement, but the edification of the Church. (Comp. ver. 6. See also below, ver. 26.)

Ver. 13. **Pray that he may interpret.** Taken by itself, this may mean either that he should pray to have the gift of interpretation, or that he should pray in the unknown tongue, in such a way as to be able to interpret his language to those who could not understand his prayer. The succeeding verses seem decisive as to the fact that

the latter is the meaning. The speaking with tongues seems, therefore, to have been largely in prayers in their public assemblies. This is allowable, says Paul, only when the prayer is explained to those who cannot understand it.

Ver. 14. Even in the passive reception of a gift of the Holy Spirit, the Christian may err. The gift must be received with the careful recollection and consciousness of the use which it is intended to subserve. It is not to be enjoyed as a mere luxury, in a semi-conscious condition. What is proper in private prayer, where the one who prays may be scarcely conscious of the words which he uses, is improper where a congregation has assembled for common prayer. The purpose of the assembly is mutual edification. The teaching and the prayers should be directed to the end of being fruitful. This they cannot be, where there is no reflection upon what is said and prayed, and everything is dependent upon the spontaneous impulse of the moment and is forgotten in the very breath in which it is uttered. This was true even when those who spoke and prayed were endowed with miraculous spiritual gifts.

Ver. 15. **I will pray with the spirit,** "to my own edification, so that in spirit I may worship my God," and **I will pray with the understanding also,** "so that I may be understood to the profit of others" (CALOVIUS). "He will not let his public ministrations as regards prayer and praise evaporate into mere enthusiasm; nor will he, on the other hand, allow a cold intellectual creed to chill and freeze the warm emotions of the spirit" (SHORE). **I will sing with the spirit,** etc. Singing, therefore, was already customary in the assemblies of Christians. (Comp. Eph. 5 : 19.) This reference is about a half century before Pliny's celebrated letter to Trajan, in which he reports

that the Christians, in their early morning meetings, sang a hymn to Christ as God. It may be, that the speaking with tongues sometimes assumed the form of singing "improvised psalms" (MEYER), or that the Apostle, in laying down the general principles for public Christian worship, may apply it to what is closely connected, but not necessarily identified with the speaking with tongues. "I have no doubt that from the beginning they at once imitated the rite of the Jewish Church with respect to Psalms" (CALVIN).

Ver. 16. **If thou bless.** The meaning is not to invoke blessings upon some one, but, as in Luke 1 : 64 ; 2 : 28 ; 24 : 53 ; James 3 : 9, to praise God, by acknowledging the blessings received from Him. **Filleth the place of the unlearned,** i. e. a person not able to interpret tongues. **Say the Amen.** "The *Amen* is the voice of faith, expressing the firm declaration or assent of the heart that the things prayed or said are true, and receive recognition from God" (BALDWIN). "Notice the perpetual custom of the Church. In a congregation, there was always one person who reverently recited the public prayer. Afterwards either the people, or some one, in the name of the people, responded : Amen. But some one may ask, What need is there of this ? I answer : God wishes that there should be agreement in the Church in doctrine, faith, prayer, and petition. He also wants public assemblies to be held, and to be invoked in them by the united hearts of the people, according to Matt. 18 : 19, 20. For this reason, the custom has been preserved that the people add this indication of their agreement. Paul wants it added. The custom is approved by many other passages of Scripture, especially in Ps. 118 : 2–4" [where the response is called for from different classes, first, from Israel, then, from the house of Aaron,

and then, from all who fear the Lord] (MELANCHTHON). "This expression of Paul shows that one of the ministers, in a clear voice, spoke the prayers, and that the entire congregation followed his words mentally, until he came to the close; and then all said, *Amen*, in order that they might declare that the prayer made by this one person was made by all in common. It is well known that *Amen* is a Hebrew word, of the same origin as the word for faith or for truth. It is a sign of confirming both assertions and writers. Paul says now: 'If, in a public prayer, you employ a foreign idiom, which the people, among whom you speak, do not understand, there will be no fellowship.' 'No one,' says Paul, 'can add his *Amen* to a prayer or psalm which he does not understand'" (CALVIN). For the O. T. use of the responsive Amen see Deut. 27 : 15; 1 Chron. 16 : 36; Num. 5 : 13; 8 : 6; Ps. 105 : 48. On the meaning of Amen, apart from its responsive use, LUTHER has forcibly commented in his *Exposition of the Lord's Prayer for the Laity* (1518),[1] and his *Simple Mode of Prayer* (1535).[2]

Vers. 18, 19. **With tongues more than you all,** i. e. More than all put together. As a rule, the merest tyros in any art are those who are most inflated concerning their attainments, while the masters are humble and conscious of their defects. Paul's principle that service is the true end and only value of all gifts is that of Christ Himself (Luke 22 : 26).

(*c.*) *Folly of the Perversion of the Principle.*

20–25. Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and

[1] Works, Erlangen edition, xxi. 225 sqq.
[2] Works, Erlangen edition, xxiii. 221.

not even thus will they hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign* not to the unbelieving, but to them that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.

Ver. 20. **Brethren.** Nearly always introducing a mild rebuke. (See note on ch. 1 : 10.) **Children, babes, men.** Note the three stages of growth here described. He intimates that their conduct in estimating the gift of tongues above that of prophecy, and in using it for ostentation, instead of for service, has been very childish. They have acted like those having the mind or judgment of mere children. In only one thing is it proper for them to be children, and that is in the freedom from pride and love of display, and envy, that characterizes the youngest of children, even babes. (Comp. Ps. 131.) The quotation in the next verse makes it clear that Paul has in mind Is. 28 : 9. **Be men** — Adults, full grown. (See above note on ch. 13 : 11.)

Ver. 21. **In the law.** Used here for the O. T. in general. The quotation introduced is from Is. 28 : 11, 12. The original reference is to the judgment of God in permitting the Assyrians to conquer Judæa, so that the chosen people in the strange language of their conquerors could recognize God's voice. Through this foreign tongue, God called them to repentance. So on the Day of Pentecost, the many tongues were given to communicate a similar call to repentance and announcement of God's wrath against sin.

Ver. 22. The diversity of tongues, therefore, does not belong to an ideal condition of the Christian Church. It

implies a state of sin and unbelief, just as the division of languages at Babel was a judgment of God on man's unbelief. Not that the gift in the early Church was to be despised; but after all, it was a temporary gift, adapted to the unbelief of the times, and when God's purposes with respect to that unbelief were accomplished, to cease. As giving expression to a special influence of the Holy Spirit upon the spirit of believers, this expression was not essential to the Christian life, or to the cultivation of the spirit of devotion which it accidentally subserved. The purpose of the gift was **as a sign not to the believing, but to the unbelieving.** Like all miracles, the sign was intended to attract attention and to lead men to examine the evidences for the claims of Christianity. Where there is faith, there is no need of miracles, and where other evidences for the truth of the Gospel are abundant, they are unnecessary even to attract the attention of unbelievers and lead them to repentance. They belong to the scaffolding of the Church that are no longer needed when the building is erected.

Ver. 23. **If all speak with tongues.** The meaning is: If this gift be cultivated to the exclusion of all others, i. e. if one who enters the assembly hear no preaching or prophesying, but only the speaking with tongues, the very end for which this gift is bestowed will be defeated. Miracles without preaching are readily ascribed to disordered natural conditions, rather than to supernatural and divine authority. As on the Day of Pentecost, the display of the miracle only prepares the way for the preaching.

Vers. 24, 25. It is the prophesying (see note on Rom. 12 : 6), not the miracle of tongues that leads to conviction. **He is reproved by all.** The word of God in the mouth of each prophet discloses the secrets of his

heart, and he sees himself as he never did before (Heb. 4 : 12). "The fundamental character of prophetic address, the penetrating into the depths of the human heart for wholesome admonition" (MEYER). **Falling down on his face.** Because in the word of prophecy, he recognizes the voice of God. (Comp. Ex. 3 : 6; Gen. 28 : 16.) The greatest argument whereby men are convinced of the truth and divine authority of Christianity, or of any communion that claims to be Christian, is to be found in the manner in which it applies the word of God to the heart and conscience. Ponderous discussions, laborious investigations, protracted controversies, are far inferior to the power which the simple truth, spoken in the plainest and most direct words, has in forcing conviction. No conflict can be found between these words and what is said in ver. 22; as the reference here is to an unbeliever who has been led through such sign, as that of tongues, to give attention to the preaching. So Augustine went to hear Ambrose, at first purely because of his eloquence; and through the study of his oratory was gradually led to the saving knowledge of the truth.

(*c.*) *Rubrics Concerning Public Worship* (14 : 26–40).

26–40. What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. And let the prophets speak *by* two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not *a God* of confusion, but of peace; as in all the churches of the saints.

Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And

if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone?

If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order.

Ver. 26. **What is it then?** i. e.: What special directions concerning your worship are needed? **Each one hath a psalm,** etc., describes the scenes of disorder in their meetings. There is no observance of any rule. Everything is arbitrary. Every one esteems himself at liberty, or feels himself called to exercise his gifts, without regard to what may, at the time, claim the attention of his brethren. Now one breaks forth in singing a psalm, while another is teaching; or the one who speaks in a tongue hastens to anticipate one who feels himself impelled to communicate a revelation. No regard is had to the fitness of things, or the relation of the various parts of the service to each other. That even good men, endowed with supernatural gifts of the Holy Spirit, tolerated such irregularities, in no way sheltered them from the Apostle's condemnation. "A place must be given to each gift, but in its order and mode" (CALVIN). **All things to edifying.** As in vers. 5, 12. The verse presents a very vivid picture of the rudimentary and unorganized form of the government and worship in the church at Corinth, and shows that the Apostle did not regard such a condition of a congregation permanent and essential, or even in any way desirable. What was justifiable in the very beginning, became inexcusable as time advanced. The Church had no pastor to direct or lead the worship; otherwise, such irregularities would have been impossible.

Ver. 27. This means simply that not more than three persons should exercise the gift of tongues at one meeting, and forbids that this speaking should be simultaneous. Each one must take his turn. More than one interpreter is prohibited, for the purpose of avoiding confusion and disputes.

Ver. 28. The gift of tongues must not be exercised without interpretation. Otherwise, the design of the public assembly is frustrated. Why should men speak without the possibility of being understood by any one? Certainly it would be better for them to save themselves the effort, and to speak and pray alone to God in the silence of their chambers.

Ver. 29. The same rule applies to the prophets as to those who have the gift of tongues. More than three addresses at one meeting would be wearisome and profitless. If there be other prophets present, they may exercise their gifts in testing what is spoken according to the standard of Holy Scripture (Acts 17: 11; 1 John 4: 1; 1 Thess. 5: 21).

Ver. 30. **Revelation be made to another sitting.** In the early church, as in the synagogue, the public teacher stood; the hearers sat. If, then, while one was speaking, one of the audience received a revelation (let us remember that this was the period of supernatural endowments), the speaker was to bring his address to a close—probably upon a well understood signal having been given—in order that the revelation, just made, might be heard.

Ver. 31. The emphatic words are **one by one,** and not several at a time, so as to prevent one another from being understood, and, therefore, defeating the very end for which they spake. The meaning is: "Be patient, and abide your time; you will have an opportunity to be heard."

Ver. 32. **The spirits of the prophets.** The reference is to these spirits as organs of Divine revelation. Even when the human spirits are filled with the Holy Ghost, they are not borne along by an involuntary movement, but are at all times subject to the will of their possessor. Because the Holy Spirit moves him, does not justify the disregard of order, or determine that he should speak without regard to the edification of others. The utterance must be repressed, until his judgment determines that the right time to speak has come. Even an inspired man has a responsibility with respect to the time when he is to speak.

Ver. 33. The spirit which demands that it be heard, without regard to what others say, or when others speak, by its self-assertion causes dissatisfaction and banishes peace from the Church. Where persons attend church for edification, and this is thus interfered with, and the very ending of coming together defeated, peace cannot prevail. **All the churches.** An additional argument from the universal practice of the other Apostolic churches. Most modern expositors regard this clause as introducing the next verses. But, as given in our current versions, it is a very appropriate termination of the declaration concerning the importance of observing turns in prophesying.

Ver. 34. **Let the women keep silence.** The reference makes it clear that, in the scenes of disorder just described, where the confused voices of teachers were blended with those of prophets and the speakers with tongues and interpreters, paying no attention to one another, but at the impulse of the moment speaking, sometimes all at the same time, the voices of women were also heard, carried along by the excitement of the hour, and rendering confusion worse confounded. Apart

from any other consideration, Christian women had no place in the struggle between the men for a hearing. The very suggestion detracts from the modesty, dignity, and sanctity of Christian womanhood. **The church,** i. e. the public assembly, was to have its worship regulated by a fixed order, and this order was not to admit of the participation of women in the functions of a public teacher, or prophet, or interpreter. This was demanded by the custom of the times.[1] The breaking through the bounds of propriety in Corinth, the city notorious above others for its immodest women, was to be avoided there, even more than elsewhere; as the irregularities would be sure to be misinterpreted. **It is not permitted unto them to speak,** i. e. in the place of a public teacher or prophet, of the bearer of a revelation, or interpreter (comp. 1 Tim. 2: 12), in a Christian church, where there are Christian men to speak or pray. The passage, however, must not be strained, as an absolute prohibition concerning all speaking of women under all circumstances within the church. Otherwise they could not sing, or join in the responses, or unite in repeating the Lord's prayer, or answer when examined in the catechism, or teach a class in Sunday-school. The prohibition is simply with respect to such speaking as implies the repudiation of the priority of man, as leader and speaker, and as the one with whom, save in exceptional cases, rests the responsibility of public advice and decision. "Paul forbids women to preach in congregations where there are men who are qualified to preach, that due order be observed; since it is more becoming for a man to speak, and he is better fitted for it. But how could Paul resist the Holy Ghost who, in Joel 2: 28, promised: 'Your daughters

[1] See quotations from Tyrtæus, Sophocles and Valerius Maximus in GROTIUS and CALOVIUS.

shall prophesy;' and in Acts 21 : 8, 9, Philip had four daughters, all prophetesses. Miriam, the sister of Moses, was a prophetess (Ex. 15 : 20). Huldah, the prophetess, gave advice to the godly king, Josiah (1 Kings 22 : 15); and Deborah, to the ruler Barak (Judges 4 : 6); and the hymn of the Virgin Mary (Luke 1 : 48) is praised throughout the world. Paul himself teaches that women should pray and prophesy with covered heads. Order and propriety require, therefore, that women should be silent, when men speak. But where there is no man to preach, it is a matter of necessity for women to preach" (LUTHER).[1] "Such necessity may occur as requires the voice of a woman. Paul has in mind only what is proper in a regularly established congregation" (CALVIN). "God sometimes has willed that the duties of the sacred office be performed *extraordinarily* by women. We have examples in Zipporah (Ex. 4); in Miriam (Ex. 15); in Deborah (Judges 4, 5); in Huldah (2 Kings 22); in Anna (Luke 2); in Priscilla, the wife of Aquila," etc. (HUNNIUS). "Estius does not permit women to teach in the church, even if they be endowed with the gift of prophecy. But why would the prophetic spirit or revelation have been given them, if it would not have been right for them to have published their predictions or revelations? (CALOVIUS). SPENER says that he cannot find anything in Holy Scripture against women teaching in the assemblies of women, although how, when, where, and to what extent this can be done with profit is a different question. Paul wanted the aged women to be 'teachers of good things' (Tit. 2 : 3). Luther concedes that where there are not men, but only women, as in nunneries, a woman may be appointed to preach."[1]

[1] Works, Erlangen edition, xxviii.

[2] *Letzte Bedenken*, ii. 147.

Under obedience. The application is that her position of a public teacher in an audience of men is inconsistent with the Divine order, according to which the priority belongs to man (1 Tim. 2 : 12, 13). **The law** stands here for O. T. in general. (See Gen. 3 : 16.)

Ver. 35. **Let them ask their husbands at home.** The next sentence interprets this as meaning that they must not even ask any questions in the church assembly, thus contributing to the confusion. It does not forbid women from consulting their pastors concerning spiritual matters, or require that the husband be the sole religious teacher of his wife. The pastoral relation, as we now have it, did not yet exist. The more secluded habits of women demanded by the current abuse of the place, rendered it peculiarly desirable that the man's priority as his wife's teacher should be asserted. It is assumed here that among Corinthian adults marriage was the rule; for nothing is said concerning maidens. It must not be forgotten that if women had been permitted to ask questions publicly, they could readily have taught, by clothing their instructions in an interrogative form. The art of most effective teaching is often little more than the art of putting significant questions.

In ver. 36 Paul resorts to sarcasm. If the custom of giving women the right to teach and preach in the public congregation prevail at Corinth, contrary to the practice of the other churches, and it be justifiable, then the Corinthians must represent the primitive practice of the Church of Christ! The practice of the other churches must be a corruption, unless, perhaps, they have no right to the name of church, and have been entirely without the Word of God.

Ver. 37. **If any man thinketh himself,** i. e. professes to be a prophet. **Or spiritual,** i. e. endowed with spiritual

gifts. The test as to whether his professions be true, is his acknowledgment of the divine authority of the Apostle's word. We test men according to their doctrine, not the doctrine according to the men.

Ver. 38. **Let him be ignorant.** "To invincible bigotry and ignorant obstinacy, St. Paul will have no more to say (Matt. 15 : 14 ; 1 Tim. 6 : 3–5)."

Ver. 39. **Wherefore** sums up the entire argument, viz. since all these gifts, in their proper place, may be used to edification. **Desire earnestly.** (Comp. ch. 14 : 1.)

Ver. 40. **Decently** refers to the manner in which every act of worship is to be rendered ; **in order,** to its regularity, viz. that everything be properly adapted to the circumstances of time and place.

(V.) The Doctrine of the Resurrection (ch. 15).

This belongs to the more profound doctrines of Christianity. The discussion in this Epistle which has proceeded with the purpose of giving milk to babes in Christ, now offers the strong meat which belongs to those of full age. In theological depth, this chapter ranks with the Epistles to the Romans, Colossians, and Ephesians. (See note on ch. 2 : 6.)

Strange it must seem, that within twenty-five years after the resurrection of Christ, there were those in the Christian Church who doubted concerning the resurrection of the body. It is idle to question whether these doubts proceeded from a Sadducean or an Epicurean element in the Church, or from those who, in their love of speculation, had philosophical difficulties concerning the restoration of the body to propose. Meyer goes so far as to suggest that it was among the members of the party of Apollos that these errorists were chiefly found. The Sadducean tendency belongs to corrupt human nature, and readily springs up there, without any direct connection with Sadducees or Epicureans or speculative schools. Some have thought that the errorists merely attempted to spiritualize the doctrine of the resurrection, as in 1 Tim. 1 : 20. Paul's argument is deeper than such as would have only such opponents in view. It was elaborated probably more to put into the hands of Christians the weapons whereby to meet all attacks upon the doctrine, than to meet directly any one particular form of error on this article.

1. *The Preaching of the Resurrection of Christ an Essential Part of the Gospel.*

2–11. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; *I make known, I say,* in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.

Vers. 1, 2. While the discussion of what is involved in the doctrine belongs to the higher and deeper mysteries of the faith, yet the fact itself is presupposed in the very conception of the gospel. No resurrection, no gospel. Thus from the very beginning Paul had preached; and thus the Corinthians had believed. If they remained Christians, it was because of their faith in a Risen Jesus. By this faith in a Risen Jesus they were **being saved,** i. e. their salvation was progressively advancing. **In what words.** The construction adopted by MEYER, GODET, ELLICOTT, and SHORE seems preferable: "Ye are being saved, provided ye hold fast with what word I preached the Gospel to you." They must continue to adhere to the word as the Apostle preached it, if their salvation is to be completed. **Except ye believed.** Otherwise the faith with which they embraced the Gospel when it was

first taught them, would be vain. Our salvation does not rest upon our having once believed, but upon our faithful continuance in the Word. "We have following one another: 1. The announcement of the Gospel. 2. The reception by faith of the Gospel as announced. 3. The preservation of the Gospel to one persevering in faith; and 4. Eternal salvation through the Gospel received and preserved by faith. For he who believes and perseveres to the end is saved (Mark 16:16; John 3:16; Rom. 10:14; 1 Pet. 1:5) (CALOVIUS).

Ver. 3. **First of all,** viz. in importance. **Which I received.** Therefore, nothing new or originating with Paul. The implied meaning is that Paul had not received this by immediate revelation, but through the ordinary channel of historical tradition. **Died for our sins.** A forcible statement of the doctrine of vicarious satisfaction. (Comp. Rom. 3:24, 25; Gal. 1:4; 3:13; John 1:29.) **According to the scriptures,** viz. of the O. T. (See Luke 24:25 sq.; John 2:22; 20:9; Acts 17:2 sq.; 26:22 sq.) For the O. T. passages, see Ps. 22; Is. 53, etc.

Ver. 4. **He was buried,** the surest proof of His death. **According to the scriptures** limits **He hath been raised.** For O. T. predictions of Christ's resurrection, see Gen. 3:15; Ps. 16:10; Is. 53:10, 12; Hos. 13:14. These passages include also the burial as the necessary condition prior to the resurrection. The change in tense is correctly brought out in R. V., viz.: "Was buried," viz. at a definite point of time in the past; "Hath been raised," viz. as indicating that, by the resurrection, He has entered into a new state where the consequences of the act continue.

Vers. 5–7. The accumulation of witnesses is noteworthy. The importance and supernatural character of the event render this necessary. The witnesses enumerated are

men. Christ's appearances to the women are not mentioned, thus anticipating the argument of modern scepticism that the thought of a resurrection originated in the excitable and imaginative minds of women, who then persuaded themselves of its truth. **To Cephas** (Luke 24 : 34). **To the twelve.** (John 20 : 19 sq. ; Luke 24 : 36 sq.). In the absence of Judas and Thomas, there were but ten ; but the name "the twelve" became a usual designation of the Apostles. **Five hundred brethren at once.** Probably in Galilee, as the number of believers in Jerusalem was only one hundred and twenty (Acts 1 : 15). It has been suggested that the appearance on the mountain in Galilee (Matt. 28 : 16) is meant, and that the eleven disciples are mentioned by Matthew simply by way of pre-eminence. This suggestion of the Galilæan's appearance harmonizes with Matt. 26 : 32. Paul appeals with confidence to the testimony of numerous eye-witnesses who still remain. **James.** There is almost entire agreement that this was James the Just, the Lord's brother (Gal. 2 : 9 ; Acts 15 : 13 ; 21 : 18). "Perhaps it was this appearance which made him become decided for the cause and service of his divine Brother" (MEYER). **Of all the apostles.** The word is used in N. T., both in a narrow and technical sense for the twelve, and again in a wider sense, for all preachers of the Gospel receiving their commission immediately from Christ (Barnabas, Acts 14 : 4, 14 ; Timothy and Silvanus, 1 Thess. 4 : 7). As "the twelve" are referred to above, the word must be used here in its wider meaning, thus comprising James again, who did not belong to the twelve.

Vers. 8, 9. **Last of all to me.** The allusion is to the occurrence on the road to Damascus. (See note on ch. 9 : 1.) He calls himself in the original by a single word, viz. "an abortion." As this cannot properly be called a man, so

it is only of divine grace that one called in so irregular a way could be reckoned as an Apostle. When his Apostleship, however, was disputed, Paul claimed for himself, by divine grace, all the rights that belonged to the office. It was the appearance and voice of the Risen Jesus that turned him from his course of persecution and made him an Apostle. No merits within him, no efforts of his, had aught to do with it.

Ver. 10. Less than all the Apostles personally, his labor has been far greater; and this has been determined solely by the grace of God. "Labor" here refers to the cares, self-denials, sufferings endured in the prosecution of his Apostolic vocation; in the Apostle to the Gentiles, these were necessarily more and greater than in the Apostles of the Jews. All this was endured, not in his own strength, but by the sustaining power of Divine grace. (Comp. Matt. 10:20; 1 Cor. 3:6, 9; 2 Cor. 3:5.)

Ver. 11. **Whether then it be I or they.** The message was essentially the same, no difference which of the Apostles proclaimed it. Paul's message had, therefore, all the Apostolic force of that of the rest. He has thus proved the resurrection of Christ: (1) From the O. T. (2) From the tradition of the Church. (3) From the testimony of eye-witnesses. (4) From his own Apostolic authority.

2. *Without the Resurrection, Christianity a Delusion.*

12–19. Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath

Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

Ver. 12. **Is preached.** Lit.: "Is being preached." **How say some.** A question of astonishment. **Among you.** In your congregation.

Ver. 13. **If there is no resurrection,** i. e.: If it be impossible for a dead body to be raised again to life, the resurrection of Christ is an impossibility, since His body we claim to have been restored to life.

Ver. 14. **Then is our preaching vain.** Because then the Christ whom we preach is only a dead man, and our faith rests upon a dead man instead of upon the Son of the living God, who has the keys of death and hell. You trust, then, in a Saviour who cannot deliver Himself, and, therefore, much less save others; and your faith is then vain, for it rests upon an empty delusion.

Ver. 15. The entire Gospel is a tissue of falsehoods, if there be no resurrection. It is no accidental article that can readily be omitted without affecting the whole; but the whole fabric of the Gospel rests upon it, and goes down with it. Disprove the resurrection from the dead, and the Apostolic testimony concerning everything else is overthrown. Men who deny the resurrection from the dead, and nevertheless profess a high regard for Christianity and the Holy Scriptures, can scarcely have read these verses.

Vers. 16, 17. He emphasizes this, by repeating it with only a slight verbal change. **Ye are yet in your sins,** viz. because, if there be no resurrection, there is no redemption, and you are without a Saviour. (See notes on Rom. 4 : 5; 6 : 9.) No resurrection, no forgiveness of sins; no forgiveness of sins, no sonship with God. A suggestion

that must have been immediately rejected as false by their personal experience of the grace of God.

Ver. 18. **Have perished.** Because without the forgiveness of sins, they must remain forever under God's wrath.

Ver. 19. **If in this life only.** The "only" is ordinarily understood as qualifying the words "in this life." The original clause shows that, with much emphasis, the "only" limits the entire conditional clause. It may be paraphrased: "If we be no more than merely such as place in this life their hope in Christ and have no faith in that which is beyond," i. e.: "If our relation to Christ be one neither that extends, nor has any hope of extending, beyond the grave. If to us, Christ be living only by the inspiration of His heroic life upon earth, and His noble death of self-sacrifice. If every comfort drawn from His resurrection must be surrendered." "Blot out the resurrection of Christ from your creed; and everything that, in a spiritual sense, differentiates you from the godless world is destroyed; while its life of devotion to sense has more substantial reality, than the sphere of delusions in which you move and think." Many bring into prominence here the self-denials of the Christian life, especially the martyrdom of the early Christians, and the sufferings of the Apostles, as in ch. 4 : 9–13, with the application that, were there no resurrection, such sacrifices were needless. This seems to us only a remote application. The misery would lie in their delusion. Christianity, without a firm conviction of the truth of the resurrection, is both falsehood and insanity.

3. *The Place of the Resurrection in the Order of Salvation.*

20–28. But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man *came* death, by man *came* also the

resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's at his coming. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Ver. 20. **But now hath Christ been raised.** Such a supposition as that of the preceding verse cannot be entertained. No argument is necessary. The resurrection so clearly testified to by hundreds who are still living is an incontrovertible fact. **Firstfruits.** (See note on Rom. 8 : 23.) No firstfruits of dough, as in Rom. 11 : 16 (see note); but here, the firstfruits of the harvest. The resurrection of Christ, the promise and pledge of the resurrection of believers. "The risen Christ is the beginning of the history of the end" (LUTHARDT). **Of them that are asleep.** Used in the N. T. only of departed believers. (See above, ver. 6; comp. Acts 7 : 60; 13 : 36; 1 Thess. 4 : 13 sqq.; 2 Pet. 3 : 4.) Christ will raise unbelievers at the Last Day as an act of justice, not of grace and mercy, and, therefore they belong not to the harvest of which He is the firstfruits. If it be said that Lazarus was raised first, the answer is that his emergence from the dominion of death was not permanent, while the resurrection of Christ was the complete and permanent withdrawal of His body from the realm of the grave, and the inseparable reunion of soul and body.

Vers. 21, 22. **For since by man.** Another step in the argument. The "firstfruit" proves the probability of the harvest. But Christ's resurrection has a closer

connection with the resurrection of the race. Humanity is organically united. The death of its organic head involves necessarily the death of the entire race. God brings redemption to the race according to the same order, according to which the race lost spiritual life. Give the race another head, truly organically united with it; and the life that expels death and overcomes corruption in the head, will do the same in the members. **In Adam all die.** (See notes on Rom. 5 : 12–21.) **Shall all be made alive.** In Christ there is life and redemption, and, therefore, potential resurrection for all, as in Him there is forgiveness for all. But as many, by the persistent antagonism of their wills to divine grace, thwart the divine counsel of love concerning themselves, so also with respect to the resurrection. Life, as the quickening of the body becomes theirs; but to them it comes as an act of divine justice, and a resurrection to damnation (John 5 : 29).

Ver. 23. **But each in his own order.** The organic union does not render it necessary that each part of an organism shall have the same experience at the same time. The light reaches the eyes before it does the feet. Death continues its conquests for ages after the Head has passed beyond its power; but as sure as life came to the Head, just so sure will it, in God's own time, who has appointed the order, reach also the dead and dying members. Three groups or ranks successively appear: 1. Christ. 2. "Them that are His," viz. all believers, and 3. by implication, the resurrection of the unbelieving is included in "the end," mentioned in the next verse. (Comp. 1 Thess. 4 : 16.)

Ver. 24. **Then cometh the end,** the culmination of the "order" mentioned in the preceding verse, the goal of all God's redemptive acts, the harbor for all vessels, the

rendezvous towards which all God's hosts are marching. An answer is here made to the question, Why, if the life of Christ implies our own, is it that, since He has arisen, we are still subject to death? Why, if the victory is won for us, are we, nevertheless, one by one, vanquished? The answer is "The end" is coming, i. e. the end of God's gracious interference for our salvation, in the complete realization of redemption. This entire section suggests Rom. 8 : 18–23. (Comp. Luke 21 : 28; Eph. 1 : 14; 4 ; 3.) **When he shall deliver up the kingdom to God.** Since in other portions of Holy Scripture, it is clearly said that Christ is an everlasting King, and His kingdom shall have no end (Is. 9 : 6; Dan. 7 : 14; Luke 1 : 33), no resignation or abdication, but only a change in the mode of government can be here meant. When the number of the redeemed and saved is complete, and all are brought to the fruition of what Christ has purchased for them, a change will occur in the mode of administration. The Kingdom of Glory will completely replace the Kingdom of Grace. God's blessings will no longer be bestowed through the means of grace; for being brought into direct and immediate contact with the Source of all grace, we will draw immediately from His fulness. No obstacles will any longer be encountered, or enemies to it arise. The kingdom and all its subjects will be beyond all hindrance or attack or change. The Son hands over to the Father the fruits of His victory in those whom He has rescued from sin and death. (Comp. Eph. 5 : 27.) "This delivery is to be understood (1) either according to God's economy, i. e. with respect to the mode of administration. For while the kingdom itself shall not cease, nevertheless the mode of administering it shall, after Christ has subjected all His enemies. . . . Some distinguish between the *essential* and *economical* king-

dom; the former, He exercises, with the Father and the Holy Ghost, to all eternity; but the latter, He delivers to the Father, since, in the life to come, the Church will no longer need such aid, since it shall then be with its Head" (GERHARD, *Loci*, ix. 109 sq.). The Kingdom of Christ, in this sense, is simply the entire order of agencies through which, in this life, He works for man's salvation. "Or (2) it is to be understood by *metonymy*, because, on the Last Day, Christ will place the elect who compose His spiritual and heavenly Kingdom before His Father, according to John 17 : 12, 24; Eph. 5 : 27. Luther in his exposition combines both" (GERHARD, *ut supra*).[1] "He will bring the Church, collected from the entire human race, to the sight of God and the Father, in order that the Church may, face to face, behold the Father in whom it has believed, and joyfully may triumph over all enemies conquered by Christ, and, to all eternity, may enjoy God's sweetest consolation. Then God will treat with us no longer through Word or Sacraments; then there will no need to believe what we shall not see. But we shall immediately look upon divinity, and God shall pervade us with His light, wisdom, righteousness, life, and joy. We shall see God face to face, just as He is, and without any veil. Then shall we experience and truly possess what we here believe according to His Word" (HESSHUSIUS in CALOVIUS). **To God, even the Father.** "A twofold point of view. He is considered both God and Father towards Christ (John 20 : 17); even when exalted (Rev. 3 : 12, 21); and towards believers (Col. 3 : 17). He is considered as God towards enemies" (BENGEL). **Shall have abolished all rule,** etc. Not merely hostile powers, but the entire gradation of all

[1] Comp. LUTHER'S Exposition of 1 Cor. xv. (A. D. 1534), *Works*, Erlangen ed., li. pp. 70–275.

who exercise authority, whether in God's stead, or not. God will no longer deal with His people through ministers or rulers. Neither men nor angels shall rule them in God's Name. But every one shall have direct access to God, and shall learn God's will from God Himself. "As the world shall have an end, so also governments and magistrates and laws and distinctions of orders and ranks of dignities, etc. The servant shall not differ from his master, or the king from a subject, or a magistrate from a private person. Besides both, in Heaven, angelic rule, and, in the Church, the ministry shall cease, that God alone may exercise His power by Himself, and not by the hands of men or angels" (CALVIN). So also LUTHER, at considerable length.[1] This interpretation is sustained by the fact that the Apostle is here explaining and defending God's order of bringing to His people the fruition of the glory which Christ has procured for them. "When the King lays down his arms after subduing his enemies, his soldiers are discharged" (BENGEL).

Ver. 25. **For he must reign,** i. e. according to the present order, by the interposition of means, and through a process of gradual conquest. Because not all enemies have as yet been subdued, the present order of things continues. But only wait. Everything is hastening towards the end. Though seemingly remote, the issue is certain. For quotations see Ps. 110 : 1. Meanwhile He has His word preached, and rules the Church spiritually by His word and sacraments, and by faith and His Spirit, in the midst of His enemies; if they annoy and oppress us, He protects and maintains us against them, with the sure consolation that, on that day, He will put them under His feet; although He has begun to do this, and is doing it every day. For by the Gospel, and Chris-

[1] *Works*, Erl. ed., li. 162–164.

tian people, He is inflicting wounds upon the fanatics, and driving back the devil, and driving oppression from its seat, and checking the rage of the world, and removing from sin and death their power and might" (LUTHER).

Ver. 26. Now comes the application. If the question be asked why we do not immediately escape death because of the resurrection of Christ, the answer is that death is the last of all these enemies to be destroyed. One by one, they yield, and their power is weakened, but the last in order to depart is death. Even though death do not absolutely reign over the believer, yet, like sin, it dwells in us in this life, and in the world to come, deprives us of our bodies, until the hour of Christ's complete assertion of His full supremacy arrive. "**Last,** i. e. after Satan (Heb. 2 : 14), and after sin (ver. 56)" (BENGEL).

Ver. 27. **He is excepted,** viz. God, the Father. The passage quoted is Ps. 8 : 6.

Ver. 28. **Then shall also the Son be subjected.** The voluntary subjection of the Son to the Father, after the complete restoration of all the redeemed to communion with God, involves no denial of the co-eternity and co-equality of the Father and the Son. We find a greater difficulty in limiting this subjection to the human nature of Christ, since this implies either a separation of natures that is inadmissible, or a restoration of the State of Humiliation. A self-limitation of the divine nature is involved in the very conception of the Personal Union, and is, therefore, entirely consistent with the divine nature of any of the three persons. The subordination here seems to be nothing more than that the Son will no longer intervene between the Father and the children of God, but that, having brought them to the Father, they shall now have direct and immediate access to Him; and yet this their immediate access to the Father is determined

and conditioned upon what Christ has been to them and has made them. "The subjection and obedience of the Son to the Father do not affect the equality of power, nor prove diversity of essence. The Son in all eternity acknowledges with deepest reverence that He was begotten from eternity by the Father. He also acknowledges that He has received the spiritual kingdom from the Father, and been made Lord of the whole world. He will show to the whole creation this His most holy reverence, subjection and filial love, that all honor may be rendered to the eternal Father. But all this derogates nothing from the divine honor of the Son; since the Father wills that all men honor the Son, as the Father" (HESSHUSIUS, quoted by BENGEL).

God may be all in all. "All things without any interruption, with no creature to invade, no enemy to disturb, will be subordinated to the Son, and the Son to the Father. All things will say: '*God is all to me.*' In this world, God is esteemed nothing by the ungodly (Ps. 10: 4; 14: 1); and with the saints, many things prevent Him from alone being all to them; but then He will be all in all" (BENGEL). "Not that we shall be reduced to nothing, so that nothing whatever but God remain, but, raised in our substance, we shall not collect piece-meal mediately from other creatures, as in this world, the things necessary for our life and salvation, but shall have all our salvation and happiness immediately from God Himself" (BRENTZ). "In this life, we are occupied with the knowledge, love, praise and worship of the true God, but are withdrawn to many other objects, and, in our care for the things pertaining to this life, are very frequently called away from the care of divine things; but in the future life, we shall cleave to God without distraction (1 Cor. 7: 35). Moses, Aaron, and the elders of the Israelites had seen God in

the mount (Ex. 24 : 10), but on descending from the mount they returned to secular occupations, political government, the Levitical rites, domestic employments; but, in life everlasting, those once admitted to the sight of God shall never be withdrawn to other matters; he who has once entered God's temple shall never go out (Rev. 3 : 12). In this life, we have various objects of delight. But in life eternal, our pleasure shall be in God alone. He will be light to our intellect, rectitude to our will, a peaceful rest to our affections, sweet music to our hearing, most delicious honey to our taste, the perfection of beauty to our sight, most fragrant balm to our nostrils, and highest pleasure to our touch. All that is good or joyful for which we long, we shall find most abundantly in Him. He will be the end of all our desires; so that, beyond and outside of Him, we shall seek for nothing. 'He will be all in all,' i. e.: He will shed upon all the blessed, light, joy, and the fulness of all blessings, and shall dwell in them forever (Rev. 21 : 3 sq.)" (GERHARD).

4. *Testimony to the Resurrection from the Practice and Sufferings of Christians.*

29–34. Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil company doth corrupt good manners. Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

Ver. 29. **Else** explained in the next sentence. The

[1] Compare, for practical applications, LUTHER'S eloquent exposition among his most eloquent passages in Commentary on 1 Cor. xv. above cited.

meaning is: "If this be not so," referring to the entire argument for the resurrection. **Baptized for the dead.** The Apostle refers to the custom whereby living persons were baptized, in the place and for the benefit of those who had died unbaptized. Such vicarious baptism is mentioned by Tertullian, Chrysostom, and Epiphanius. This plain meaning of the words has been disputed under the impression that the mention of the practice without rebuke would imply its endorsement by Paul. But this does not necessarily follow, as the example in Matt. 12 : 27; Luke 11 : 19, shows. It would have led the Apostle away from his argument to have refuted the principle underlying the practice. Hence CALOVIUS notes no less than twenty-three interpretations, and BENGEL says that the mere enumeration of them would fill an entire volume. LUTHER'S interpretation was that it means over the graves of the dead, and BENGEL'S, in prospect of death. But the Greek *hyper* has nowhere such meaning in the N. T. The reference is here made to a well-known practice which, however erroneous it may have been, nevertheless confesses that the doctrine of the resurrection had a firm hold upon those who adopted it. Even Christianity in a diseased form confesses it.

Ver. 30. Without faith in the resurrection, the conduct of the Apostles and other early Christians would have been absolutely inexplicable. If there be no resurrection, to what end were all their sacrifices? (See ch. 4 : 9–13. Comp. ch. 9 : 25.)

Ver. 31. **I protest,** etc. Just as certainly as I make a boast of you Corinthians, is it that I am dying daily. A graphic statement of his sufferings and dangers. (Comp. 2 Cor. 4 : 11; 11 : 23; Rom. 8 : 36.)

Ver. 32. **If after the manner of men,** i. e.: Without a divine call, and a divinely inspired hope of eternal life,

viz. from merely human and earthly motives. **I fought with beasts.** In the absence of any record in Acts, and with the protection from such ordeal as Paul would have enjoyed from his Roman citizenship, this must be regarded as a forcible description of some great peril which Paul experienced from the enemies of the Gospel at Ephesus. **If the dead are not raised.** The argument is greatly strengthened by the change which the A. V. has made in the position of this conditional clause. The thought is: If there be no resurrection, why should we not make food and drink the main and sole object of life? (Comp. Is. 22 : 13.)

Ver. 33. **Be not deceived** indicates the danger of infection from materialistic theories. **Evil company,** etc. Either a quotation from the Greek poet, Menander, or a current proverb which Menander also uses. In Acts 17 : 28, Paul quotes from Aratus; and, in Tit. 1 : 12, from Epimenides.

Ver. 34. **Awake up righteously,** or: "Become sober as becometh those who are righteous." The stupor that had befallen some, in which the resurrection was questioned, he compares to drunkenness. A spiritual stupor could be the only explanation of such procedure. **Some have no knowledge of God.** In other words, they were practical agnostics. The thoughts of God and claims of God were banished from their attention. They were living without God and without hope (Eph. 2 : 12).

5. *The Manner of the Resurrection.*

The fact has been overwhelmingly proved. What follows constitutes no argument to its reality; but only answers objections urged because of the inability of opponents to understand the mode. Paul shows that

similar objections can be urged against matters concerning the truth and reality of which the objector can have no doubt, and then proceeds to treat of the nature of the resurrection-body.

35–58. But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and, as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

Ver. 36. **Thou foolish one.** A much milder word than

in Matt. 5 : 22. Here simply : One who does not stop to reflect. **That which thou thyself sowest.** The thought is: Every farmer knows better than that. He expects his harvest only through the death and corruption of the grain which he sows. Our Lord had previously used the same illustration (John 12 : 24). Life out of death is the condition of all life in this transitory world.

Ver. 37. **Not the body that shall be.** The plant which springs from the seed is not a precise reproduction of the seed. The apple-tree is more than the apple-seed, and the oak is more than the acorn. Even the grain that is reaped is not in every respect the same as that which is sown. Modifications from occult causes constantly appear. So the resurrection-body, while identical with that which is buried, has new properties. It is the same, and yet is not the same. **But a bare grain**, i. e. without a plant, as a body. "Not yet clothed with the body which shall be. (Comp. 2 Cor. 5 : 3.)" (ELLICOTT.) Only a grain of wheat when sown ; not the stalk, with the ripened head, that is to be swayed by next summer's breezes.

Ver. 38. **God giveth it a body,** &c. Why is it that, with all these variations, the identity of the species is preserved? Why does the grain of wheat yield wheat and not grapes or oranges? Simply because God has so arranged from the beginning (Gen. 1 : 11). But if this is God's order with respect to herbs and fruits, what difficulty can there be in the way of His doing the same with our bodies if He should so will it? That He has so willed has been proved in the preceding paragraph.

Ver. 39. **All flesh is not the same flesh,** etc. "By these words, he means to teach that as diverse species unite in one common genus, and nevertheless differ according to external accidents in specific form ; so, after the resurrection, the bodies of men will be equal, in that

they will all be human bodies, but that there will be the greatest difference in external brightness and glory" (BALDWIN). **Another of fishes.** If the eating of flesh be unlawful at any season of the year, then fish must also be proscribed, since fish are here called flesh.

Ver. 40. **Celestial bodies.** The word "body" should not be used here with absolute literalness. It may denote the form which an angel assumes for some communication with man, or the glorified bodies of saints; e. g. as seen at the Transfiguration (Matt. 17 : 3); or hereafter to be seen at the resurrection. **Terrestrial,** viz. those of believers in this life. The terrestrial bodies of believers are temples of the Holy Ghost (ch. 6 : 19), and have, therefore, a peculiar glory. The thought suggested is both that each body will have a peculiar glory in this life and in the life to come, and that in the world to come there will be distinctions among the glorified. Ver. 40 we believe refers to the difference between earthly and heavenly conditions, and ver. 41 to the difference between different bodies within the same heavenly sphere.

Ver. 42. **It is sown.** "A delightful word in place of burial" (BENGEL). "The sowing is man's act; but the raising is God's act, corresponding to the antithesis of 'thou' in ver. 36, and 'God' in ver. 38" (MEYER).

Ver. 43. **In dishonour,** i. e. marred, disfigured, rendered loathsome, so as to compel even those who cherish it most to hide it from their sight. Called, in Phil. 3 : 21, "the body of our humiliation." **In glory,** such as that in which Moses and Elias appeared at the Transfiguration. **In weakness.** All power has vanished from a dead body. It cannot resist corruption, or the violence of men or beasts; neither can it perform any act. **In power.** The agility and strength of resurrection bodies, surpassing that even of the body in this life. "So strong that with a

finger it will carry this church, and with a toe overthrow a tower, and will play with a large mountain as children do at ball, and in an instant leap to the clouds or go a hundred miles" (LUTHER).

Ver. 44. **A natural body.** Lit.: "A physical body, or body pervaded by, or adapted to the uses of the soul." For the distinction between the natural (*psychical*) and the spiritual, see note on ch. 2 : 14. In general the natural body is one adapted to the necessities of the present life. The spiritual body is one, not only more completely under the control of the spirit, or the higher part of man's nature, but also one that is peculiarly fitted for the higher life into which the spirit, unencumbered by present temptations, has entered. But the natural body and the spiritual body are identical, only with the exception that the latter has received new and higher properties. The relation is the same, as that between the old man and the new man (Eph. 4 : 22, 24), or between the old and the new heart (Ez. 11 : 19; 18 : 31). Nothing more, however, must be affirmed of the identity of the resurrection-body with that of this life than that which is essential to the conception of the identity of the body of the mature man with that of the infancy in which it began. In neither case can this be atomistic or numerical identity. In both cases, the bodily organism is a correct expression of the informing spirit. The personality is enstamped upon the body, and acts through it upon the external world. But this does not exhaust the mystery. Even granting that the atoms as placed in the tomb, and gradually resolved into dust, are taken up into new organic forms, first through the functions of vegetable, and then of animal life, the Scripture references to the graves of believers are too explicit to admit of any doubt, that there is a certain localization of that from

which, in ordinary cases, God shall, by a new act, restore to the soul its body, and endow it with new functions. We need not be troubled by the difficulties that may be suggested. These we shall find everywhere, not only in revelation, but even in Nature. "The resurrection-body, however, will be *spiritual*, i. e. not an ethereal body, which the antithesis of *psychical* forbids; but a *spiritual* body, inasmuch as the spirit, the power of the supersensuous, eternal life, in which the Holy Spirit carries on the work of regeneration and sanctification (Rom. 8 : 16, 17), will be its life-principle, and the determining element of its whole nature" (MEYER). **If there is a natural body, there is also a spiritual**, i. e. the reality of the one is just as certain as that of the other. The latter is even more real; for it is changeless. In the Greek, the emphasis is on the word "is" in each clause.

Ver. 45. **It is written.** This applies only to the first sentence, which is quoted from Gen. 2 : 7. Two contrasts are here made. One, between "soul" and "spirit"; the other, between "living" and "quickening." In saying that Adam was made "a soul," there is no absolute denial that he was also a spirit. (See note on ch. 2 : 14.) But in Adam, the soul predominated, and the spiritual life was present only in its primitive form. Even in the state of original innocency, his bodily capacities related to the wants of the present life, and not to those of the world to come. **The last Adam**, i. e. Christ, as the second Head of the race. (Comp. above ver. 22; Rom. 5 : 14 sq.) He became **a life-giving spirit**, through the personal union, whereby Divine power was communicated to His humanity. This Divine power was especially exercised in His resurrection, which thenceforth became the source of spiritual life to all in Christ (John 14 : 19; Rom. 6 : 8–10; 8 : 11). Thus, through Christ, man becomes far more than

he could ever have become through Adam in his innocency.

Ver. 46. **First the natural, then the spiritual.** A statement of a principle. God's law of development. The psychical life is, in a sense, the basis of the spiritual. In the order of growth, first the body is developed, then the soul, i. e. man's merely intellectual, emotional, and volitional nature, and then the spirit, whereby he communes with God and reaches forth towards the eternal world. In accordance with this law, whereby generation precedes regeneration, the psychical body precedes the spiritual.

Ver. 47. **Is of the earth.** The reference is to the origin of Adam's body. **Earthy.** Adapted only to earthly conditions, even in a sinless world. No support can be found here for the statement that Adam's body was originally mortal, but had potential or possible immortality. The original state was only the basis, from which the higher spiritual nature would have grown to maturity, if sin had not intervened and brought mortality. **Of heaven.** This does not deny that Christ, like Adam, had a body of the earth, earthy; but it declares that this body was pervaded by new, heavenly, and divine properties, belonging to the Divine Person whose home was in the bosom of the Father, who abode and abides to all eternity within it.

Ver. 48. **As is the earthy.** Nothing can rise higher than its source. The most complete product of a purely earthly development can never transcend the condition of Adam. Even were there no sin, that which is born of the flesh is flesh (John 3 : 6). **As is the heavenly.** The sharers in Christ's divine life must become partakers of all its blessings. Death must vanish, where heavenly spirits dwell, even though they sojourn in earthly bodies.

As the body shares in the properties of the soul that animates it, so the human spirit shares in the heavenly gifts and graces of the Holy Spirit energizing it, and of the Son of God Himself with whom it is mystically united (Gal. 2 : 20; John 15 : 5).

Ver. 49. **As we have borne the image of the earthly,** i. e. our entire inheritance from Adam, both in its essential features that remain over from the Fall, and in its accidental one, viz. sin and all its consequences. **The image of the heavenly,** i. e. : We shall share in all that Christ is in His heavenly glory (John 17 : 24; 1 John 3 : 2; Rom. 8 : 18, 29). Instead of **we shall also bear,** the best MSS. have "let us bear," but good authority has this text. If the other reading be adopted, it means that we should receive in faith and with joy this assurance of our future glory.

Ver. 50. **Flesh and blood.** (See note on Matt. 16 : 17.) A repetition of the thought of ver. 48. The earthly cannot develop into the heavenly. The heavenly must first enter into the earthly and transform it. The meaning is not that our heavenly bodies will be without flesh and blood, since this is abundantly disproved by the nature of Christ's post-resurrection body (Luke 24 : 39, 43); but that in order to enter heaven, these bodies must acquire new properties. LUTHER throws emphasis on the fact that the reference here is not directly to the resurrection, but to entrance into the Kingdom. "Understand here flesh and blood in the condition in which they now are; for our flesh shall be partaker of the glory of God, but only as renewed and quickened by the Spirit of Christ" (CALVIN). **Neither doth corruption inherit.** Flesh and blood, even though incorrupt, would not, according to vers. 45, 47, be adapted, without change, to the conditions of the spiritual life of the world to

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come. But flesh and blood are no longer incorrupt, and hence their want of adaptation to the future world is still more evident. In order to receive the incorruptible, flesh and blood must be raised above the domain of the corruptible.

Ver. 51. **A mystery.** A truth which man can never discover by his reason; one that must remain forever unknown, except by a special revelation of God. For examples how the natural man regards the doctrine of the resurrection, see Acts 17 : 18, 32; 24 : 21; 26 : 23, 24. **We shall not all sleep.** Not all believers shall await in their graves the summons to the Kingdom. Some shall be alive on the earth when the Lord returns. But their bodies shall undergo a change identical with that which occurs in the bodies that are raised.

Ver. 52. The suddenness of the change, leaving no time for any passage of the living through death again to life, is expressed by the double expression, **in a moment, in the twinkling of an eye. At the last trump,** viz. at the Divine summons which is to conclude the present order of things, and, therefore, called "the last." (Comp. Matt. 24 : 31; 1 Thess. 4 : 16.) **Be raised incorruptible,** i. e. be given bodies that are without the possibility of any change. **We,** i. e. all of us; the dead, with resurrection-bodies, and the living, with their bodies suddenly endowed with all the properties of those that have been raised from death.

Ver. 53. Everything corruptible and mortal in our bodies shall vanish.

Ver. 54. The prophecy to be fulfilled is a combination of Is. 25 : 8, with Hos. 13 : 14. The freeness of the rendering, be it remembered, is under the guidance of the Holy Spirit, and thus affords a divinely inspired application of the leading thoughts of those texts. These texts

in R. V. read: "He hath swallowed up death forever" (Is. 25 : 8). "O death, where are thy plagues? O grave, where is thy destruction?" (Hos. 13 : 14). "I certainly think that he did not mean to quote the prophet as a witness, but that he only in passing adapted a sentence received in common usage, to his argument" (CALVIN). It is the note of triumph over death that he here sounds. To the believer in this life, the fulfilment of all that is here said has been begun. Its completion comes with the resurrection.

Ver. 56. **The sting of death is sin.** The scorpion can inflict death only by its sting. Death cannot harm where there is no sin. Sin alone, therefore, subjects us to the power of death. When all sin is gone, death's work is done, and its reign is over. **The power of sin is the law.** This thought Paul has expanded in Rom. 7 : 7–13. It is the office of the law to pass sentence of death upon the guilty (Gal. 3 : 10). The crushing blow that overcomes the sinner is the consciousness that he is beneath the wrath of God.

Ver. 57. **The victory through our Lord Jesus Christ.** Because He has perfectly fulfilled the law for us, and all its condemning power is destroyed. This is the great theme of the Epistle to the Romans, especially Rom. 8 : 1–4. With the law satisfied, death is abolished (2 Tim. 1 : 10).

Ver. 58. Now comes the practical application. The resemblance to the Ninetieth Psalm, treating of God as man's refuge from death, is striking, in the fact that the closing verse of that Psalm and this chapter concerning the resurrection are very similar. He urges to firmness and patience in the Christian profession, in view of the absolute certainty of the resurrection from the dead, and the blessed future, with body and soul reunited, that

awaits every child of God. He does not console them with mere hopes. He says: "Inasmuch as ye *know*." Though there be **labour,** i. e. work unto extreme weariness, it is nothing compared to the reward. Men may not recognize it here, and life may seem a failure. But only wait, and you shall find that every effort made in Christ's name shall not be in vain. How can Christians, whether ministers or laymen, men or women, with this chapter before them, lament that they are are not appreciated and their labor not recognized? (Comp. 1 Tim. 5 : 25.)

PART V.

CONCLUDING DIRECTIONS (Ch. 16).

1. *The Collection.*

1–4. Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also they shall go with me.

The greatest of theologians, the profoundest of thinkers, the most skilful and conclusive of reasoners, the most aggressive of missionaries, combined with these distinctions the highest qualities as an organizer and as a thoroughly practical business man. The most careful attention to details and the most exquisite tact are displayed in his conduct of the measures needed to supply the wants of the impoverished Christians at Jerusalem. As a minister of the Gospel and even an Apostle, he did not hesitate to undertake, when the call was pressing, what may be regarded as the secular side of church work; and to whatever he undertook, he devoted himself with all the concentration of energy, persistency of purpose, and earnest thought, that distinguished him in other spheres. His faith in no way paralyzed, but only stimulated his attention to system and close study of the adaptability of various plans to the attainment of his end. Every plan of Paul is flexible, and seeks to adapt itself

to circumstances of time and place, and the peculiarities of those with whom he has to deal.

Ver. 1. **The collection for the saints.** Similar collections are mentioned in Rom. 15 : 26; 2 Cor. 9 : 1 sqq.; Acts 24 : 17. The appeal is made, not simply because their poverty was extreme, but because those in such extremity were brethren in Christ. In Rom. 15 : 26, they are designated as "the poor among the saints." From the first accounts of the church at Jerusalem, mention is made of a considerable number of poor persons among its members. The communistic plan of Acts 4 : 34–37, was a mere temporary arrangement, which was not successful very long. Local famines, political agitations, and the proscription of Christian laborers and salesmen by the Jews, probably all contributed their share to the destitution. **As I gave order to the churches of Galatia.** Paul shortly after this reminded the Galatians (Gal. 2 : 10) of the pledge he had made, that the poor at Jerusalem should be helped. The allusion here is probably to some more specific instructions of which we have no record. Here we find an evidence of Paul's tact. "He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians, the Corinthians and Macedonians to the Romans (2 Cor. 9 : 2; Rom. 15 : 26). There is great force in examples" (BENGEL).

Ver. 2. **Upon the first day of the week.** This shows that the Lord's day was already observed for the assemblies of Christians. (Comp. Rev. 1 : 10.) "If a man every Lord's day has laid by something, he is likely to have collected more than one would have given at once" (BENGEL). **Let each one.** This admits of no exceptions. The poorest, if he have anything, is expected as well as the richest to contribute something, according to his means. **That no collections be made.** This is a pledge,

that, if the plan he suggests be adopted, they may be assured that he will not urge upon them any personal appeal. Otherwise, they might excuse their remissness, by the plea that they would have to give, at any rate, on Paul's arrival. "No," he says, "my word stands for it, that, if you adopt this plan, you shall not be asked for a cent when I reach you."

Ver. 3. **Whomsoever ye shall approve by letters.** Paul is unwilling personally to transmit or carry the funds. The factional prejudices at Corinth might lead to a misunderstanding and interfere with his work as a preacher of the Gospel, if the immediate handling of the funds were entrusted to him. Let the Corinthians choose their own treasurer of the fund, and almoners to carry it to the destitute. Paul wants the direct administration of the business interests of the Church to be in the hands of laymen, selected by the congregations, upon whose time and experience they have just as much claim as they have upon that of pastors. That there was no lack of business talent in the Corinthian Church, is manifest from the fact, that the treasurer of the city of Corinth belonged to the congregation (Rom. 16 : 23). Paul further requires that those chosen to distribute the fund should have written endorsements and vouchers. When he comes to business, nothing is at loose ends. So in Rom. 15 : 28, he informs the Romans that he must see to it, that these contributions of the Corinthians are not only conveyed, but that they are in due form receipted. The margin has: "Them will I send with letters;" i. e. the Apostle would give them a written certificate of their appointment.

Ver. 4. **If it be meet for me,** i. e.: If the collection be such that it is worth while for the Apostle to travel to Jerusalem on such an errand. "A just estimate of self

is not pride (2 Cor. 1 : 19)" (BENGEL). The Epistle to the Romans, written later from Corinth, declares the Apostle's purpose to go to Jerusalem, and, therefore, shows that his hopes concerning the collection had been realized. That the purpose was carried out, we read in the Book of Acts. (See Acts 24 : 17.)

The plan proposed by Paul for the collection at Corinth cannot be urged as an absolute law for all church collections. It was the plan which Paul believed would work best in the peculiar circumstances of that church. But when the liberality of the Corinthians has been called forth, he finds it necessary, in appealing to the Romans, only to mention the necessity, and to state what the Corinthians have done.

2. *His Approaching Visit.*

5–9. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me and there are many adversaries.

Vers. 5–8. **When I shall have passed.** The confusion in the Church at Corinth had induced him to change his plans. He had intended to go to Macedonia by way of Corinth (2 Cor. 1 : 15, 16). But under the circumstances, he deems it better to keep at a distance for some time (2 Cor. 1 : 23; 2 ; 1; 12 : 20), in order that this Epistle may be maturely considered and do its work (2 Cor. 7 : 8–12; 13 : 10). Hence he proposes to go to Corinth by way of Macedonia. His words in ver. 7 are strong, and seemingly severe: **I do not wish to see you now by the way.** But it must be remembered that of the one

reasons of the change, is also that his visit may not be a hurried one, but that when he does reach Corinth, he may have ample time to personally correct all wrongs and conciliate all differences in the Church. A brief visit might do only injury. Paul thinks of all these things. **If the Lord permit.** All his plans are liable to change according to circumstances; since he regards these as determined by God's will. Ver. 8. **I will tarry at Ephesus.** Hence the note at the close of the Epistle, stating that it was written at Philippi, is incorrect. Ver. 9. **A great door.** A peculiar opportunity. The time was most propitious for preaching the Gospel. (Comp. Acts 14 : 27; 2 Cor. 2 : 12; Col. 4 : 3; Rev. 3 : 8.) For the fact, see Acts 19 : 17–20. **Effectual.** The Greek word is of the same origin as "energetic," and means, therefore, "a door through which the energy of the Gospel is communicated," a sphere in which there is both work and promise of great results. In Heb. 4 : 12 it is translated "powerful." **Many adversaries.** Read the entire nineteenth chapter of Acts, if you would understand the allusion. Paul knew well that he was not to permanently suppress them (Acts 20 . 29, 30). But the presence of opponents was, in Paul's mind, no reason why he should change his field of labor, as it is sometimes urged by pastors of to-day. On the contrary, the number and strength of the adversaries was only an additional inducement for him to remain. The soldier of the cross must not always avoid battle.

3. *Concerning Certain Ministers of the Word.*

10–12. Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do : let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me : for I expect him with the brethren. But as touching

Apollos the brother, I besought him much to come unto you with the brethren: and it was not all *his* will to come now; but he will come when he shall have opportunity.

Ver. 10. **Without fear.** Alluding to Timothy's well-known constitutional timidity. It was a number of years later, that Paul enjoined Timothy: "Let no man despise thy youth" (1 Tim. 4 : 12). Paul had commended Timothy before in this epistle (ch. 4 : 17). The Corinthians are here enjoined to do everything to encourage him, and to sustain him in asserting his divine call to the work. **As I also do.** This is intended to emphasize Timothy's authority. Regard not the person, but the work; not his age, but his office. He is just as truly divinely-appointed as I am. His words are to be heard, and his efforts received, just as you would mine.

Ver. 11. **Let him forward on his journey.** His mission to Corinth was only temporary. Having been sent by way of Macedonia (Acts 19 : 22), he arrived at Corinth, after this Epistle, forwarded by other messengers, and a shorter route, reached there, and is to return with them directly to Ephesus. **In peace,** i. e.: Do not allow his name to be involved in your miserable Corinthian quarrels.

Ver. 12 shows that differences of opinion concerning the policy to be pursued in particular cases, were found even among the leaders in the Apostolic Church. Paul thought that if Apollos would go to Corinth, the factions that attempted to array their names against each other would soon disappear. But Apollos had his reasons for declining. The second clause of the verse renders it possible that he felt at the time that the obligation of his present labor, was too strong to admit of his departure. The entire harmony of spirit between the two, is clearly read in these words.

4. *Exhortations.*

13, 14. Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

Five rules for the Christian life: 1. Forget not your danger; but guard against Satan, the world, the flesh. Recall your sins and infirmities, and examine yourselves as to how the battle within progresses. 2. Live in the light of the unseen and invisible, and regard not the invitations of that which dazzles the sight and charms the senses. Above all, cleave to Christ, and abide in Him as the most substantial of all realities. 3. Fight your spiritual enemies with the weapons God has furnished. Be not dismayed by their power or number; but hold your ground. 4. Exert your divinely given spiritual powers in every duty God has laid upon you. 5. Do not forget the thirteenth chapter of this Epistle.

These five rules are the best prescription for the partisan zeal and controversial fever from which the Corinthians were suffering. "Where love is, there can be no schism" (GROTIUS).

5. *Concerning Three Corinthians.*

15–18. Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

Stephanas was mentioned in ch. 1: 15. He and his family are here designated as the first converts at Corinth. Their home was probably a centre of Christian and Church influence for Corinth and the surrounding

country. **Set themselves to the ministry,** i. e. made the service of their fellow-Christians their main object in life. **Be in subjection unto such.** Gratefully revere them, and cheerfully receive and follow their advice. Those who have the kingdom most at heart in a congregation, are often misunderstood by their brethren of less faith, who cannot appreciate or understand the intensity of their service, and are frequently unwilling to follow their leadership. **The coming of Stephanas and Fortunatus and Achaicus.** It has been suggested that the two latter were members of the household of Stephanas. At any rate, these three persons had visited Paul at Ephesus and brought him the information that led to the writing of this Epistle. **Looking on your part,** viz. your presence, **they supply** by their tidings. Even though the news in many respects was sad and disheartening, it was a satisfaction to have heard from Corinth, and to have had intimate association with prominent members of that church, with whom he could freely converse. Hence he says: **They refreshed my spirit.** Besides, as their conversation with him was the occasion for writing this epistle, he adds with much grace, and, perhaps, a slight touch of humor: **And yours.** Paul was confident that, although the letter might temporarily irritate, nevertheless that its ultimate beneficial effect would be recognized by the Corinthians.

6. *Salutation, Warning, and Benediction.*

19–24. The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

The salutation of me Paul with my own hand. If any man loveth not the Lord, let him be anathema. Maran atha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Ver. 19. **Asia.** The Roman province of that name, on the western coast of Asia Minor, in which Ephesus was located. **Aquila and Prisca.** (See note on Rom. 16: 3.) Corinth had been their former home; and with them in Corinth Paul had lived (Acts 18: 1). They were with Paul at Ephesus. Afterwards, when Paul went to Corinth, and wrote thence the Epistle to the Romans, they were at Rome. **The church that is in their house.** (See note on Rom. 16: 3.) They had a church in their house, both at Ephesus and at Rome. A bright testimony to their devotion and earnestness. On the house-church, see, also, Col. 4: 15; Philemon (ver. 2).

Ver. 20. **All the brethren.** All the members of the church at Ephesus. On the **holy kiss,** see note on Rom. 16: 16.

Ver. 21. **With mine own hand.** An autographic conclusion to a letter written by an amanuensis. Here this amanuensis may have been Sosthenes (1 : 1), as the Epistle to the Romans was written by Tertius (Rom. 16: 22).

Ver. 22. In his own autograph, he adds two watchwords for the Corinthians to remember and repeat. The first calls them to the love of the Lord—a call rendered necessary by their want of love to their fellow-Christians, manifested by their divisions and controversies. Without this love to Christ, Paul says, they are under the wrath of God, and cannot be Christians. (See note on Rom. 9: 3, and above, ch. 12: 3.) The second watchword, often connected with the preceding sentence, is **Maran atha,** meaning either "Our Lord has come," or "Our Lord is coming." Another rebuke of the abuses prevailing in the Corinthian Church.

Ver. 23. For the benediction, see Rom. 16: 20, and note on Rom. 1: 7. (Comp. 1 Cor. 1: 3.)

Ver. 24. All is ended by the assurance of his unchanged

love. Notwithstanding the manner in which some of the Corinthians had misrepresented and attacked him in his absence, and the necessity they had imposed upon him of devoting so large a portion of this letter to a defence, he nevertheless declares: **My love is with you all.** The Greek has neither "is" nor "be." In benedictions, the verb is suppressed, because optative and indicative coalesce. (Cf. on Rom. 1 : 1.) What the Christian prays for from God he has, and what he has of God he prays may be continued. All, however, is limited and explained by the words: **In Christ Jesus.** As they are in Christ, he loves them. As they are out of Christ, he loves them only that they may be brought to Christ. As Christ is persistently repelled, or finally completely excluded from their hearts, His love, like the love of the Father, must at last forever surrender the deluded one to its own sad fate.

G. F. Spieker

ANNOTATIONS

ON THE

SECOND EPISTLE OF ST. PAUL

TO THE CORINTHIANS

BY

GEORGE FREDERICK SPIEKER, D.D.

INTRODUCTION.

THE connection between the two Epistles to the Corinthians is very close, even as to the time of their composition. Written in the same year, the Second Epistle has its roots in the First, and supplements it, looking to the future. St. Paul was led by the report which Titus brought him concerning the Church at Corinth to write this Second Epistle from some point in Macedonia, not definitely known. In no other Epistle do we obtain such an insight into the character, the inner life, the workings of the Apostle's mind and heart. The strong internal evidence in favor of its genuineness is emphasized by this fact. Opposition on the part of false teachers at Corinth, by which the welfare of the Church was put in jeopardy, forces the Apostle to lay open the secrets of his soul. There is something gained, moreover, in another direction. By this stirring up of his love and zeal for the Corinthians, he has given to the Church a pastoral Epistle, rich in suggestive thoughts for the pulpit as well as the life of the individual pastor. We have before us in this Epistle the portrait of a model pastor, a practical man, who knows heaven and who understands the life of earth, a man of sincerity and of tact, who can exhort, rebuke, if need be, and comfort as well. The Epistle is a thesaurus of Pastoral Theology. No wonder that Besser wished to spend three years, in the lifting of its treasures, instead of one.

On the linguistic side, too, the Epistle is remarkable. How St. Paul wrestles with the ductile Greek in order to bring out the fine shadings of his thoughts, the themes of his peculiar Apostolic experience. Even with as pliant and elastic an instrument as the Greek language is for the purposes of expression, he realizes the difficulties which confront him who is to discourse on the spiritual and the Divine. Was he successful? The way in which he does it often excites our admiration and astonishment. Doubtless St. Paul was a chosen vessel, and without the Spirit of God even his lips would not have found such utterance.

Augustine, *De Doctrina Christiana*, Lib. IV., quoting chapt. 11 : 16 et seq., speaks of the eloquence here met with in these words: "*Quanto vero etiam eloquentiæ cucurrerint flumine.*" How great the stream is! The chief aim of the Apostle in this Epistle is to have the Church at Corinth understand him thoroughly, and to this end he writes in such a way as to enable them to judge of his motives. All his statements, given in detail, including what he writes concerning the collection for the poor saints at Jerusalem, tend in this direction. The Corinthians are to have a full knowledge of everything that will throw light on his Apostolic career, before he visits them again.

Seeming digressions, which have laid this Epistle open to the charge of being unsystematic, are due to the personal element, which is predominant, but which at the same time furnishes the thread of unity. The present exposition has aimed at preserving the continuity of the Epistle, by commenting on every part of the text, a kind of treatment which seems to be more especially demanded in this case. As to the literature of the Epistle, the author has availed himself of everything that could aid

him in reaching a conclusion, or that would furnish information of value to the reader. The works of Baldwin, Calovius, Hunnius, Bengel, Besser, Meyer, Kling in Lange, Dietrich, Vilmar, Plumptre, and Lias have been helpful. On the philological side one would wish that the excellent work of Cremer had taken a still wider range, since the study of the original text is always of transcendent importance. It is hardly necessary to add that the external testimony to the genuineness of this Epistle, by Irenæus, Athenagoras, Clement of Alexandria and Tertullian, *is* in harmony with the internal evidence.

The bulk of this Epistle is taken up with a description of the ministry of the New Testament in its character and motives, which is throughout apologetic in tone, having reference to the official position of the Apostle. Incidentally the consideration of the collection is interjected so as to divide the Epistle into three parts:

I. St. Paul's Description of the Christian Ministry, I.—VII.

II. The Collection for the Poor Saints at Jerusalem, VIII.—IX.

III. St. Paul's Vindication of his Apostolic Authority, X.—XIII.

I. St. Paul's Description of the Christian Ministry (Ch. 1–7).

(A.) *Salutation* (1 : 1, 2).

1, 2. Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.

Ver. 1. **Paul, Apostle of Christ Jesus.** An emphatic repetition of 1 Cor. 1 : 1, intended for the Christians at Corinth who were the seal of St. Paul's Apostleship in the Lord. **Through the will of God.** To this he confidently appeals as the only source of Apostolic authority. **And Timothy our brother.** Literally the brother. Timothy is thus associated with the Apostle in several Epistles, as Sosthenes is in the preceding one, because of his being a fellow-worker in the ministry, and well known to the Corinthians. Christian brotherhood is well illustrated by this association. **Unto the church . . . at Corinth.** (Comp. 1 Cor. 1 : 1.) With special reference to the condition of the Church at Corinth, but not exclusively limited to it, as the contents of the Epistle and the succeeding clause indicate. Each Epistle has an abiding value for all the churches. **Saints . . . Achaia.** The Roman province of Achaia comprehended Hellas and the Peloponnesus, and fairly corresponds to the modern kingdom of Greece. Intimate intercourse between the members of the churches is implied in this remark, which enables us to account for the general diffusion of the

Apostolic Epistles. This Epistle is intended for the benefit of all the saints, i. e. all the members of the Church of God, who are under the sanctifying influence of the Means of Grace.

Ver. 2. **Grace to you and peace.** First grace, then peace. Peace as the sequel of grace is to be kept in view. Grace of and from God, peace to man. This is Paul's salute, a prayerful wish for all the congregations. **From God our Father and the Lord Jesus Christ.** Not dividing the essence, but distinguishing the offices, as Baldwin puts it. The source of grace and peace is in the Father and the Son, as the order of the words indicates.[1] The work of redemption is included in the setting of the sentence.

(B.) *Comfort in Affliction* (1 : 3–14).

3–14. Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort: who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we

[1] Bald. *ag. Arians*, argument.

behaved ourselves in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

Ver. 3. **Blessed**, thanked, praised, **be the God and Father of our Lord Jesus Christ**, the God whom we know through Christ. (Compare ver. 2.) **The Father of mercies and God of all comfort.** Mercies imply comfort. The stream of comfort flows from the fountain of all mercies. Father and mercies are happily conjoined. Like as a father pitieth his children. (Ps. 103 : 13.) The multitude of mercies show the Father's heart. Mercies multiplied are in the Apostle's mind. Many tribulations, many mercies. It is significant that the Father of mercies is the Father of our Lord Jesus Christ. All comfort. Lias notes the frequent repetition of the word comfort, or the corresponding verb in this and the next four verses. The Revised Version uniformly uses the word comfort, an improvement on the Old Version, which followed Tyndale. Comfort implies encouragement, strengthening, cheer. God is described as the source of all comfort. How is this? Does not man also comfort? Yes, but only when he has himself experienced comfort from God.

Ver. 4. **In all our affliction.** The assurance of constant comfort. Like David, St. Paul has been trained in the school of experience. Timothy and all believers are included. No affliction can be too severe. Comfort is a reality and the Christian looks for it, as the disciples awaited the coming of the great Comforter, the Holy Ghost. **That we may be able to comfort them that are in any affliction.** "He who has experienced one kind of affliction can best comfort others who suffer in like

manner, he who has endured all kinds can comfort in all" (BENGEL). "The divine power to comfort which belongs to our tempted and compassionate Saviour imparts itself to all believers; as along an electric chain this divine comforting power in Christ passes from one to another in the Church, the assembly of the Comforter" (BESSER).

Ver. 5. **The sufferings of Christ.** Hunnius includes those sufferings which Christians endure as members of His majestic body. The same thought is thus expressed by Luther: "The sufferings of Christ are the sufferings of innocence." The Church suffers as the bride of Christ, for righteousness' sake. Doubtless persecutions occupy the highest place. **Abound unto us.** Unto us, as though waves of suffering were rushing toward them. Lit. superabound. (See chap. 11 : 23–27.) **Our comfort aboundeth through Christ.** "And as thy days, so shall thy strength be" (Deut. 23 : 25). Had it not been for the comfort, the Apostle's strength would have failed. The cup of comfort, like the cup of suffering, runneth over. The cup is filled through Christ.

Ver. 6. **We be afflicted, . . . for your comfort and salvation.** How can this be? Certainly not by merit, for, according to ver. 5, the comfort comes through Christ, but rather, as Hunnius points out, by way of example. To this may be added the increased efficiency of ministers like Paul and Timothy. The rule certainly holds good: "And whether one member suffereth, all the members suffer with it" (1 Cor. 12 : 26). Yet this passage has particular reference to the benefit derived by the Church from the sufferings of the ministry. The word "salvation" proves this. The ministry labors in the sphere of the application of grace, the great aim being salvation. **We be comforted, . . . for your comfort.** The comfort of God's servants, coming from God,

is fruitful of comfort for the Church. **The patient enduring of the same sufferings.** Comfort, in the present, enables the Church to look forward to the salvation which is to come. In her sufferings the same comfort is active, working in the patient endurance of all that must be borne for Christ's sake, and enabling her to be faithful to the end.

Ver. 7. **Hope . . . stedfast.** The ground of this hope is the assurance of comfort. This hope is sure, firm, which cannot be said of every hope. The reality of the sufferings and the comfort is a matter of knowledge. It stands out before St. Paul's mind as a fact. As ye are partakers of the sufferings, so also are ye of the comfort. This Epistle is the vehicle of the comfort, as the first had been one of reproof.

Ver. 8. **Not have you ignorant, brethren.** False apostles would have remained silent concerning such grievous experiences of the soul. Not so Paul. The Corinthians are to know of his weakness, as well as outward distress. Complete information, to complete the picture drawn (1 Cor. 4 : 9–13). This accounts for the frequent use of the expression. Nothing essential is to be withheld from the brethren. **Our affliction . . . in Asia.** No particular trouble is specified. Most likely the affliction was cumulative, so Hunnius. "The words *in Asia* suggest a wide range of suffering" (PLUMPTRE). This may well include the Demetrius tumult at Ephesus, which Meyer would exclude entirely. **Weighed down exceedingly, beyond our power.** The quality of the affliction, its magnitude, its crushing pressure, is apparent from these words. An extraordinary burden, a weight beyond measure, bore him down. Exceptional affliction, even beyond his ordinary strength. **Despaired even of life.** Despaired, could see no other issue but death. He was utterly at a

loss, to see how he could live. To despair of life is the extreme of weakness, the climax of the burden. The cry of the soul is out of the depths. "The context leads us to think of bodily illness as well as of perils and anxieties" (PLUMPTRE).

Ver. 9. **The answer of death.** Yea, rather but, indicating a strong contrast, having reference to what follows. The word translated "answer" is found only in this passage, and was rendered by the word "sentence" in the Old Version. It means that the Apostle in his distress can arrive at but one conclusion: Death is inevitable. Luther asks the question: How is this, dear Paul? Why art thou not happy and full of courage? This leads us to notice the force of the word "but." **Not trust in ourselves.** How much is required to bring man, even an Apostle, to that point, the removal of the false foundation of trust in self. The fruit of the discipline of Paul's affliction thus in part manifests itself. **God . . . raiseth the dead.** Trust in God is the positive side. Trust in man and human remedies had been swept away: trust in God takes its place. As Besser puts it: "Paul makes a practical application of the doctrine of the resurrection of the dead." He was face to face with death; to whom should he fly for deliverance from death, but to Him which raised the dead. The greater includes the less. Faith's in God's power to raise the dead, invites to faith in His power to deliver from death.

Ver. 10. **So great a death.** Great comparatively speaking, in view of all the circumstances just related by the Apostle. So great in quality as well as in the quantity of afflictions. **And will deliver.** These words are wanting in some of the better manuscripts, and the A. V. uses the present tense. The connection is better maintained by what follows. In whom we have set our hope that he

will also still deliver us. In whom we have hoped, expressing a hope which reaches into the present and reaches out toward future deliverance. A well-grounded hope, as Erasmus puts it. Hope for deliverance until his Apostolic mission shall have been fulfilled.

Ver. 11. **Ye also helping . . . supplication.** This is another proof of the communion which marked the life of the early Church. Dean Stanley refers to it as a product of Christianity. Such intercessory prayer is taken for granted by the Apostle as something natural among Christians, especially for pastors who have the care of souls. Added to his own prayer is that of the Church whom the Apostle serves in the Lord. Community of affliction, of comfort, of prayer. Prayer for the brethren is a helping together, enjoined by the Lord, a privilege to be used with alacrity. **The gift bestowed upon us.** Deliverance is the gracious gift, and many persons have prayed for it and become the means under God toward its bestowal. **Thanks by many persons on our behalf.** Deliverance is the gift of God by the means of many persons. Thanks are the gift of man; in this instance, common thanks. The community of prayer becomes a community of thanksgiving, an object which the Lord has in view. Prayer is followed by deliverance and deliverance by thanks. The Holy Spirit moves men unto common prayer and to common thanksgiving. Affliction teaches us to sing: "From all distress, deliver us, good Lord!" Divine comfort calls forth the offering of praise: "Now thank we all our God" (BESSER).

Ver. 12. **For our glorying is this.** Glorying, boasting concerning his relations to the Corinthians, stating the ground of his confidence in their intercession and thanks. Not vain glory, idle boasting, but rather—**The testimony of our conscience.** That most eminent treasure, as

Baldwin terms a good conscience, is more than once emphasized by St. Paul. (See Acts 23 : 1 ; 24 : 16 ; Rom. 9 : 1.) His boast against his traducers is the testimony of a good conscience (HUNNIUS). (Compare Heb. 13 : 18 with the above passages.) **That, in holiness and sincerity of God.** Holiness is the word given in the better manuscripts. St. Paul here describes his life, a walk under the influence of grace, the sanctifying influence which begets holiness. For the numerous interpretations at variance with this, see Meyer. Sincerity, cleanness, purity. As if tested by the sun's rays, clear, transparent. **Not in fleshly wisdom,** i. e. the wisdom of sinful human nature, of the natural man, wisdom falsely so-called, having carnal aims and motives directly opposed to the wisdom which is by grace, as the flesh is opposed to the Spirit. Fleshly wisdom has alway abounded. False teachers abound in it. **But in the grace of God,** which is the source of pure and holy wisdom, of all right life. Were it not for grace St. Paul's glorying would be in vain. Not in himself does he glory. Grace is his boast. Not miracles (CHRYSOSTOM), not spiritual gifts (GROTIUS), but divine grace, life-giving and life-sustaining, is here meant. **Behaved . . . in world.** Grace for every-day life with all its demands, its contact with the world. Behavior, conduct, one's walk (LUTHER). Constant contact with the world, yet by grace not of the world, such was the life of the Apostle. No ascetic retirement from the world, as it moves and pulsates around us. Intercourse with the world is not dreaded, but rather courted, in order that the great missionary may extend the kingdom which is not of this world. His life is naked and open before the world. **And more abundantly to you . . . ward.** To whom was the Apostle better known than to the Corinthians? (See 1 Cor. 9 : 2.) They were his work, the

seal of his Apostleship in the Lord. They knew the character of his walk more thoroughly than the world could know it.

Ver. 13. **Write none other things . . . than . . . read . . . acknowledge.** While there is a play upon the words anaginoskete and epiginoskete which cannot be reproduced in English, the sense of the passage is perfectly clear. There is to be no reading between the lines. What the Apostle has written is just what is meant. The living voice of Paul, by which he founded churches, does not differ from that found in his Epistles (BALDWIN). As he spoke, so he wrote. The spoken and the written Apostolic Word have the same meaning. **Unto the end,** not till my death (HOFFMAN), but till the advent of the Lord Jesus, the end of the world, the Parousia. (Comp. 1 Cor. 1:8; 15:51 f.; Heb. 3:6). See the following verse, where the "end" is defined.

Ver. 14. **Did acknowledge us in part.** In this verse the past, did acknowledge, is referred to as something known, but which applies only to a part of the Church at Corinth. The phrase "in part" is found in Rom. 11:25; 15:15, 24; 1 Cor. 11:18; 12:27; 13:9. **We . . . your glorying.** Better ground of rejoicing or glory, a word frequently found in St. Paul's Epistles of this period, forty-six times in Romans, 1 Corinthians, 2 Corinthians, and Galatians, and only six times in his other Epistles (PLUMPTRE). They will glory in the Apostle as their teacher in the Gospel. Men are proud of their teachers in temporal knowledge; in that day they will glory in those who have taught them in things eternal. **Ye . . . ours,** teachers boast of their disciples, who honor their teachers by their lives: it has always been so. It will be so. **In the day of our Lord Jesus.** The day of judgment, when naught of earth shall count before the Lord,

except the saved children of men, when all the glory of earth has passed away, then the Christian minister will glory in his people, and his people will glory in him, because of the Lord, who joined them together in Himself. Only the Pauline kind of glorying will survive in that day.

(C.) *St. Paul's Reason for Putting off his Coming* (1 : 15–24).

15–24. And in this confidence I was minded to come before unto you, that ye might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that stablisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave *us* the earnest of the Spirit in our hearts.

But I call God for a witness upon my soul, that to spare you I forbear to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand.

Ver. 15. **And in this confidence.** That the Corinthians knew him and rejoiced in him as the minister of the Lord Jesus unto them. **To come before.** St. Paul's original plan, before he wrote (1 Cor. 16 : 5 -7), was to proceed directly from Ephesus to Corinth, thence to Macedonia, and then to return to Corinth, thus making two visits to Corinth instead of one. His opponents, those who were puffed up, took advantage of the delay in his coming to charge him with fickleness. **A second benefit.** This was St. Paul's real motive in forming his plan. A double visit, a twofold blessing of grace for the Corinthians, was

in his mind. A second benefit means a repetition of grace. The word benefit, literally grace, doubtless implies the blessing to be derived from the means of grace through St. Paul's ministry. What made the charge of indecision all the more grievous was the Apostle's intention to visit Corinth first and Macedonia afterwards.

Ver. 16. **By you into Macedonia, from Macedonia unto you.** Note the word "you." The Church at Corinth is distinctly preferred for good reasons, and yet St. Paul's motives are assailed by some of the members. Such conduct constantly repeats itself in the Church to this very day. **Set forward . . . unto Judæa.** Mark this as an additional proof of the Apostle's confidence in the Corinthians. He relied on their help, looked forward to having their company. In this manner the brethren were "set forward" on their journeys (Acts 15:3; 20:38; 21:5; Rom. 15:24, etc.). The Church of Macedonia, not that of Corinth, eventually had the privilege of "setting forward" the Apostle on his journey to Judæa.

Ver. 17. **Thus minded . . . fickleness?** The mind of St. Paul has been clearly expressed, his plan, his intentions. Has he shown lightness, light-mindedness, "the mind which abounds in promises rather than fulfilment"? (BENGEL). The fact that he defends himself against a slander which tends to hamper him in his Apostolic work is notable. Slanders should be met promptly, especially by ministers of the Gospel. **Do I purpose according to the flesh.** What manner of man do you take me to be, one who purposes according to the flesh? Again the question of motives arises. Do they take him to be a man whose inner life contradicts his outward professions? Are the things which he purposes ostensibly the things of the Spirit, but really born of the flesh? Do they take him for a diplomat or a Jesuit? **With me the yea yea**

and the nay nay? There are two things that invalidate a promise,—lightness and a carnal purpose. Out of these two there necessarily follows: yea and nay, i. e. mutability of intention (BALDWIN). Rather, double-mindedness of the wicked sort, of the treacherous kind, vacillation which is of evil. Yea and nay are both at hand, to be used as policy requires; it is the casuistry of mental reservation. Luther has inserted the phrase "not so," before this clause, as though it were a denial of the charge on the part of the Apostle. Note the emphatic duplication of yea and nay. Calovius discusses the clause at length, and agrees with Hunnius and Baldwin in viewing it as an illustration by the Apostle of the charge brought against him.

Ver. 18. **God is faithful.** An exclamation of gratitude, not a comparison nor oath or asseveration as Calvin, Beza, and a number of recent writers have conjectured, comparing it with the oath-formula "as I live" (Rom. 14 : 11). The translation in the Revised Version given above is misleading. The word "as" is not found in the original. It is simply "but God is faithful," and the word "but" indicates the reason why. **Not yea and nay.** Much more is involved than the lightness with which the Apostle is charged respecting his visit to Corinth: the truth of the Gospel is at stake in so far as St. Paul's preaching of it is concerned. God is faithful; i. e. He can be implicitly trusted as the God of salvation, in the carrying out, the completion of this great work (CREMER). God will see to it that nothing interferes with the Word of salvation. "God's faithfulness is seen in the selection of men as the faithful heralds of the counsel of salvation" (1 Tim. 1 : 12). Prophets and Apostles can be trusted because "God is faithful." The theology of redemption is not "yea and nay."

Ver. 19. **For the Son of God, Jesus Christ.** Who is Himself the sum and revelation of the divine faithfulness. **Preached among you by us, . . . Silvanus and Timothy.** Christ was the theme of this preaching. The Corinthians knew this very well. Naught but Christ was preached. Christ the incarnation of truth, the foe of all falsehood and hypocrisy. Not only St. Paul, but Silvanus, called Silas in the Acts, and Timothy preached this Christ. Note the coincidence with Acts 18 : 5, proving the identity of Silas with Silvanus. Silas and Timothy are here mentioned, while Apollos is omitted, probably because the former were opposed by the same adversaries as St. Paul (BALDWIN). They were a unit, however, in preaching Christ. It implies that the same Christ is to be preached by all His servants throughout all time. **Was not yea and nay, but in him is yea.** Jesus Christ, as preached by St. Paul and Silvanus and Timothy, was not a reed shaken with the wind, but a rock. Sinners heard but one Gospel from His lips. Christ does not contradict Himself. Nor are His disciples to vacillate.

Ver. 20. **The promises of God.** There are many promises of God unto His children. All are included in and grow out of the great promise concerning the seed of the woman—Christ. They are manifold, applicable to the many various needs of life. **In him . . . the yea.** Of assurance pointing toward fulfilment. **Through him . . . the Amen.** Christ is the incarnate Amen of God's promises, the faithful and true witness that the promise of redemption has been fulfilled. A firm, emphatic assurance upon which we can build all our hopes, as the word Amen implies. **Unto the glory of God through us.** Through His ministers God is glorified. They are the bearers of the promises to the people. God will always be glorified in His promises proclaimed by His servants.

Ver. 21. **He that stablishest . . . in Christ.** Establishment in Christ is the Amen of every Christian life. Not merely toward Christ, as Meyer maintains, not simply in general relation, attitude, or tendency toward the Lord, but rather into Him. Besser makes use of the figure in Eph. 3 : 18, and compares it to the establishment of a tree in the ground, a being rooted and grounded in Christ, so that there is no vacillation from yea to nay. **Anointed us in God.** Having anointed thus the tense passes from the present "stablisheth" to the past. Anointed at some time in the past. This anointing is common to St. Paul and the believers whom he addresses. Baldwin and Hunnius find the motion in Holy Baptism ; Calovius in the work of the Holy Spirit within the individual. The beginning of the Christian life is meant by this unction. **Sealed.** The sealing has reference to the confirmation or strengthening of those sealed. It is a matter of experience, the sequel of faith (Eph 1 : 13). The abundance of comfort belongs to the sealing. **Gave . . . earnest of the Spirit.** The word arrabon, earnest or earnest-money, originally a Hebrew word, current among several ancient nations, is still used by a few modern ones in abbreviated forms. It means a pledge or guarantee that more is to come, that future gifts are in store for those who have received it. Here it is the earnest or first-fruits of the Spirit (Rom. 8 : 23), such as love, joy, peace, etc. (Gal. 5 : 22). These are in our hearts, the fountain of the streams which appear on the surface.

Ver. 23. **God . . . witness upon . . . soul.** An oath indicating the importance of having the Corinthians appreciate the real motive of the Apostle. Who can judge concerning motives but God ? St. Augustine appreciated the gravity of the situation which alone can justify the use of an oath. St. Paul appeals to God as the only

competent Judge to vindicate his character. Not indeed against his soul, as Calvin and Grotius and even Baldwin, Hunnius, and Calovius hold, for vengeance in case of perjury, but as the One who knows his soul, the Witness of his soul's thought. **To spare you.** To spare: Bengel calls this a grand word, and such it is. St. Paul would win them with love, not with the rod of wrath.

Ver. 24. **Lordship over . . . faith.** Some might interpret the words to spare you as the arrogance of one who would lord it over them. The children of faith are free. No man, not even an Apostle, can coerce them. **Helpers of . . . joy, by faith ye stand.** Promoters of your joy, by working together with the believers at Corinth that their faith might abound, the faith by which alone they could stand and which produced their joy. Abundant proof of this co-operation had been given in instruction and admonition.

(D.) *St. Paul's Kindness to the Repentant* (2 : 1–11).

1–11. But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was *inflicted* by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

Ver. 1. **Determined . . . for myself.** Referring to ch. 1 : 23, St. Paul expresses his own feelings concerning his not coming unto Corinth. A deeper insight into the heart of the Apostle is afforded us in the words "for myself." He, too, would have suffered grief by making the visit. **Not come again . . . with sorrow.** As he had come once before with sorrow, i. e. bringing sorrow. The word "again" evidently qualifies the phrase "come to you with sorrow." Any other interpretation, e. g. that of Baur,—"inaccuracy of epistolary style," or that of Chrysostom, "the Apostle's own sadness," does violence to the text and context.

Ver. 2. **For if I make you sorry.** Sorrow to the Corinthians would have been the effect of the visit. Nothing prevented the Apostle from making the visit, but the conviction that to spare them would best tend to insure their recovery. **Who . . . maketh me glad.** Christian joy is not selfish; it comes through others. **He . . . made sorry by me.** Sin at Corinth saddens the Apostle. He looks to Corinth for the joy, which comes not only to heaven, but to earth by repentance. The return of the erring prodigal gladdens the heart.

Ver. 3. **I wrote . . . very thing.** "He does not deny the severity of the Epistle, but adds: it was demanded by necessity" (BALDWIN). **I should have sorrow.** Sorrow he has already, but he wants joy; he rightfully expects joy; he knows that he ought to rejoice. Sin has brought sorrow; repentance is to bring joy. "Greater joy have I none than this, to hear of my children walking in the truth" (3 John 4). **Confidence . . . my joy . . . joy of you all.** Great is the confidence of the Apostle at this point. He is consistent, for "love believeth all things" (1 Cor. 13 : 7). He rejoices over the saints at Corinth; he believes that they are partakers of his joy.

The outlook of the Christian is toward joy, which all believers are to have in common. Herein St. Paul manifests the spirit of a true pastor, and that because he knows the mind of the Chief Shepherd of our souls. As Besser well says, this Epistle is a practical commentary on the 13th chapter of the first Epistle.

Ver. 4. **Affliction . . . anguish of heart . . . tears.** Christ's tears are most precious; St. Paul's tears are very precious. They prove the sincerity of his conversion, of his consecration as an Apostle of the Lord. They are witnesses of the Apostle's heart, oppressed and depressed by much affliction and anguish. They sealed the letter of stern reproof to Corinth, in the sight of the Lord, who gathered them all in His bottle. St. Paul was no Stoic, yet his tears are not the fruit of weakness. **Not that ye . . . sorry.** Not the bitterness of the medicine, nor the pain of the operation, is the physician's aim in his ministrations. **Love . . . more abundantly unto you.** A mother's love is exhibited in its greatest tenderness in her care for a sick child; the shepherd's love as he goes out to seek the lost sheep; so St. Paul's heart beats for the Corinthians who need him most.

Ver. 5. **Any hath caused sorrow.** Note the clemency with which this is expressed. The name of the offender is not mentioned. Tertullian's denial that the incestuous person is meant is without adequate support, and is based on his rigoristic position. No sufficient ground exists for the supposition of an intermediate letter. The repentance of the offender accounts for the clement tone of this passage. **Not to me.** "For my sorrow (in this matter) has not been on account of myself, but on your account" (LUTHER). The words which follow have, according to Luther, this kindly meaning; only as a part of you, as your Apostle and brother, have I been grieved,

not isolated and solitary, were I to speak otherwise, I would burden you all with the reproach of indifference that you had grieved over your injury. Luther's version accordingly is: "Except in part, that I may not press too heavily on you all." The mildness shown to the fallen brother, whose heart burned because of the sorrow he had caused, is more clearly expressed by changing the construction of the sentence: **But in part.** If the offender sought and obtained the pardon of the offended congregation, he was not to be filled with anxious doubt as to whether the Apostle, who had been most deeply offended, had forgiven him (comp. ver. 10); the latter ceased to be offended, as soon as the offence given to the congregation had been changed into joy by the repentance of the former. But in referring him who stood in need of comfort to the congregation which grieved on account of his offence, the Apostle is tenderly careful not to press too heavily on him: he says concerning the latter, that he had in part offended them all; for if the Apostle had designated the public violator of the congregation's honor as the only one guilty of the sorrow, which was spread in the congregation since the arrival of the Easter Epistle, the Apostle would have measured with a false measure, to the injury of the one under discipline, as well as of those who administered the discipline.

Ver. 6. **Sufficient . . . punishment . . . by the many.** Sufficient, a forensic word. To such a one, truly penitent, as the Apostle believed him to be. Impenitent sinners, such as Hymenæus, Philetus, and Alexander, are mentioned by name; here the name is suppressed (BALDWIN). The punishment, a fitting rebuke, hardly went farther than the course prescribed by St. Paul in 1 Cor. 5 : 3–5. There is no indication of rigoristic severity in the Apos-

tolic discipline. There are no time limits prescribed for penitents. Sufficient for the Church that they are penitent, and sufficient is that punishment which leads to repentance. It was inflicted by the many; actually, by the majority. A minority evidently dissented, and did not condemn the crime. Who were they? Persons of lax views concerning the gravity of the offence. Their laxity may have been the motive of their opposition to St. Paul. A majority on the side of right is always gratifying, and was particularly so in this case. **Rather forgive.** He has been punished; he is filled with sorrow: the opposite of punishment is now in order, as becometh Christians, who delight to forgive and comfort. They are fitly joined together; neither is an easy task. Luther says aptly that it is more difficult to comfort a troubled conscience than to raise up the dead. **Swallowed up . . . overmuch sorrow.** Overmuch sorrow without comfort leads to despair. Despair of God's mercy is the deepest gulf by which a man can be swallowed up. "The context gives nothing more precise than the notion: to be brought by the sadness to despair, to the abandonment of all hope and of all striving after the Christian salvation" (MEYER).

Ver. 8. **Confirm . . . love toward him.** The omission of the word "your" in the original before "love" is significant. Love as the principle of Christian life here requires a public expression, a ratification in a public way. The formal restoration to fellowship of the sorrowing offender was to be the "Amen" of the assembled congregation to the absolution pronounced by the minister of Christ. The Apostle has furnished a powerful reason "wherefore" such a course should be pursued. His earnest entreaty that it be done is expressed in the words "I beseech you."

Ver. 9. **To this end . . . write.** Not the epistolary aorist, as though "egrapsa" meant "I write," and referred to the present Epistle. Special stress is laid on the written communication. The end of the Epistle was: **Know the proof.** Evidence whether ye are genuine, loving, obedient children (BENGEL). Proof which comes by trial: the result proving their quality. A crucial test: **Obedient in all things.** Obedience is strong proof, but obedience in all things is still stronger, and this particular obedience in regard to the discipline of the offender is satisfactory to St. Paul.

Ver. 10. **Ye forgive, I forgive.** As they were united in the excommunication of the sinner, so they are united in the absolution. The form of the expression is general, but the application is clearly intended to be specific. BALDWIN calls attention to the solemn words prescribing the act of discipline (1 Cor. 5 : 4). As the Apostle's participation in his exclusion made the punishment of the sinner more grievous, so now the Apostle's forgiveness gives him additional comfort. **If I have forgiven anything.** The entire context proves that this latter clause is not problematical (DE WETTE), or eventual, turning on the supposition of the Church granting forgiveness (BILLROTH), but contains a delicate reference back to ver. 5 in this sense, namely: *if*—seeing that the sinner, according to ver. 5, has not in fact grieved me, but you—*that which I designate as* "kecharismai" *is really this;* for the having pardoned presupposes the pardoner to be the injured party, which St. Paul, however (ver. 5), denies himself to be (MEYER). The verb being in the perfect, implying that the matter is at an end, the most natural interpretation of the matter is this: "Assuming or taking for granted that I have already forgiven anything." **For your sakes . . . in the person of Christ.**

For the sake of the congregation, whose welfare was at stake, for the edification of the Church, the Apostle acts as a true minister of Christ, in the person of Christ, lit. in the face of Christ. According to the Vulgate, the A. V., Luther and others, St. Paul acts in this matter as Christ's representative. The word here used, prosopon, means "person" in ch. 1 : 11, and "face" in ch, 3 : 7, 13, 18. The close connection between this expression and "forgiveness" favors the rendering "in the person of Christ," i. e. in His stead, an official absolution from sin, as prescribed by the Lord (John 20 : 23).

Ver. 11. **No advantage . . . by Satan.** The erstwhile sinner at Corinth had been given over to Satan, but by the grace of God had been delivered from the grasp of the father of lies. To regain his lost prey Satan will resort to cheating, to fraud, in order to gain an advantage over the Church (1 Pet. 5 : 8). **Not ignorant . . . devices.** Knowing the devices of Satan should make us vigilant. "God has betrayed Satan to us, and warned us to be on our guard against his tricks and stratagems" (LUTHER). Satan's devices, what he has in mind, his plans, are directed especially against the Church. The Church at Corinth had suffered from these devices, e. g. by the leaven of sensuality; should she suffer again by allowing this penitent sinner to be swallowed up by overmuch sorrow? One of Satan's chief devices is to bring men to despair. In this instance, not only the individual, but the whole Church, might have suffered loss.

(E.) *St. Paul's Rejoicing in the Gospel* (2 : 12–17).

12–17. Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. But thanks be unto God, which always leadeth us

in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things? For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

Ver. 12. **To Troas.** St. Paul here takes up the train of thought which was interrupted by the reference to the case of the offender (verses 5–11). He again comes to Troas, a memorable place in his Apostolic experience. Even if "Troas" refers to the entire district, i. e. the angle of territory to the south of the Hellespont, on which Troy was situated, yet the city of Troas, built by Antigonus, Alexander's lieutenant, and supposed to occupy the site of ancient Troy, was the scene of the Apostle's brief stay. **For the gospel of Christ.** Not merely as a traveller, but to preach the Gospel. Probably the impression made on him by the place during his first visit had something to do with this intention. **Door . . . in the Lord.** The open door here, as elsewhere in the New Testament (1 Cor. 16 : 9; Rev. 3 : 8), is the door of opportunity, because of readiness on the part of some to hear the Gospel. The Lord opens the door. St. Paul was not unmindful of this opportunity, but he has another matter on his mind, which leads him to say: **No relief.** His inmost being, his very higher life activity, as Meyer puts it, was under an unbroken strain, with no relaxation from the burden. His spirit, not simply his mind, was under pressure. The anxiety was not carnal, but spiritual. **I found not Titus.** Titus had been sent to Corinth for information concerning the effect of the former Epistle. St. Paul expected to find him at Troas. The absence of Titus increased the anxiety of the Apostle to such an extent that he could not bear to tarry longer

at Troas. **Taking my leave.** Leave of whom? Who else can be meant but the children of the open door? What had St. Paul wrought at Troas? Calvin and Estius discuss the propriety of St. Paul's departure from Troas, as though it were a neglect of opportunity. Aside from what the Apostle accomplished during his stay at Troas, there was something else which had a prior and a stronger claim. The Church at Corinth, that weak part of Christ's fold, required his attention. **Went forth . . . Macedonia.** In the expectation of meeting Titus there, which was in all likelihood realized. The very abruptness of the burst of thanksgiving in the following verse seems to point in that direction.

Ver. 14. **Thanks . . . unto God.** The burden has been lifted from the Apostle's spirit. His thoughts revert to the joy of his meeting with Titus and the good news concerning the Church at Corinth. In his joy he is before all else moved to thanks unto God. **Leadeth us in triumph.** Not the factitive rendering "causeth us to triumph," but as Baldwin, following Ambrose, interprets, "leading us with Him in triumph," as partakers in the triumphant march of God. Not "triumphed over by God" (MEYER); not led in triumph as vanquished ones (cf. Col. 2 : 15), but joined with God in His triumph, which is always in progress, a triumph in Christ. **Maketh manifest . . . the savour.** In keeping with the illustration taken from a Roman triumphal procession. Incense was an essential part of a Roman triumph. The savor of the knowledge of God in Christ, is made manifest, like the odor of incense, through the ministry of the Gospel. **In every place.** The blessed scenes of his labors in the Lord pass in review before the mind of the Apostle. In wonder and adoration he views the field of victory. In every place the Gospel had celebrated its triumphs.

Ver. 15. **Sweet savour of Christ unto God.** The testimony of the ministry, the Gospel, makes ministers a sweet savour, if Christ is preached. The Gospel is always sweet in itself, intrinsically. There is no savor like it. A sweet influence to bring men unto God. Through Christ unto God is its tendency. It is a sacrificial odor from Christ, the atoning sacrifice. **In them . . . being saved.** To whom salvation is being applied, who are within the circle of sanctifying power, and who do not resist the Holy Spirit. By such the sweetness of the savor is realized and appreciated. **In them . . . perishing.** Again we have the present tense. The process is going on at the present time. Men are being saved, and men are perishing, beneath the influence of the same sweet savor of Christ. Many are perishing, because they will not perceive the sweetness of Christ's savor.

Ver. 16. **Savour . . . death.** They that perish change the blessing into a curse, the sweet savor into a savor of death, a death-savor. A savor of death refers to the process. In its course it implies spiritual death. One may abuse the bounty given for the purchase of food by procuring poison for one's self-destruction. God's best gift may be made a savor of death unto death. **Savour . . . life.** This is their proper, normal function—to bring life. Ministers are God's messengers, bearing life which leads to the fulness of eternal life. "Christian hearts are converted to God by the preaching of the Divine Word, and are saved, and the Gospel is to them a savor unto eternal life, yea, a power of God which saves them" (LUTHER). **Who is sufficient?** Nothing can surpass these things in importance. The highest interests of time and eternity are involved. Earthen vessels bear the treasure. Their sufficiency is of God. (Cf. 1 Cor. 2: 12–16.)

Ver. 17. **Corrupting the word.** Many false teachers at that time corrupted the Word of God, and the language might imply that "the many" will continue this most nefarious work. The word translated "corrupt" occurs nowhere else in the New Testament. It means to "adulterate," and is formed from a word which signifies a "huckster," or "tavern-keeper," especially a dealer in wine, which was mixed with worthless or even injurious substances, for personal ends. They adulterate the Word of God by the Jewish ceremonial law, by false philosophy, by license substituted for liberty, by scepticism, by personal interests. St. Paul is above such things, by the grace of God. **Of sincerity**,—the holy censer, upon which he laid the sweet incense (BESSER), pure and unadulterated, in truth and uprightness. An honest Christian minister is first pure, then peaceable. **Of God, in the sight of God.** His sincerity might seem to be a subjective matter were it not of God. But for God, the Apostle would still be a Pharisee and a persecutor. But one power controls him, that is, God. He knows that the eyes of God are upon him. His own eyes are lifted up to God in response. **Speak we in Christ.** Out of a life whose roots are in Christ, "all my springs are in thee" (Ps. 87 : 7). Whatever is not spoken in Christ cannot be the Gospel. St. Paul lived in Christ and therefore spoke in Christ. "I believed, therefore have I spoken."

(F.) *The Ministration of the Spirit* (3 : 1–11).

1–11. Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. And such confidence have we through Christ to Godward:

not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, *and* engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory: for verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away *was* with glory, much more that which remaineth *is* in glory.

Ver. 1. **Beginning again to commend ourselves?** Is there any reason why we should endeavor to impress the Christians at Corinth by referring to the quality and quantity of our work? Others, false teachers, corrupters, may assert that we boast of our work in order to improve our standing at Corinth. That is not what we have in mind when we speak of our sincerity. Not self-commendation, but the character of the Christian ministry. **Need we . . . epistles of commendation?** Some evidently need letters of introduction, because they are not sufficiently well known to the Church at large. We have here one of the earliest, if not the very first reference to a practice which became quite common and important in the life of the early Church. These "*literæ formatæ*," issued by the home Church to a travelling Christian, attested his standing in his own congregation, and assured him a hearty welcome in others. Julian, the apostate emperor, realized their value, and tried to introduce them into the sphere of heathen life, a tribute to the religion whose destruction he sought. St. Paul, however, stood in no need of such letters. He was better known to the Church at Corinth and outside of Corinth than any other Christian of his time. He is justified in becoming ironical over against his adversaries. He does not forget, on

the other hand, that there is a serious side to the matter, to which he now turns.

Ver. 2. **Ye are our epistle.** Living men are his epistle; men at Corinth and elsewhere, the fruits of his ministry. They are the best letters of commendation, speaking louder than words. **Written in our hearts.** How natural is this thought! How can the Apostle help but think of it. Inscribed as the Corinthians were in heart of St. Paul, time itself could not erase them. Olshausen's view that this clause refers to St. Paul's intercession for the Corinthians is hardly the chief thought in his mind. Not merely written in the Apostle's "own good consciousness" (MEYER), but rather in his "love" (CHRYSOSTOM), in his inner life of affectionate recollection. **Known and read of all men.** Not only written in the hearts of the ministry, but known to all men with whom they came in contact, open to inspection and criticism, wherever they were. The Church at Corinth, next to the Church at Rome, was a garden of the Lord's planting, whose sweet perfume made itself felt in the great city, and bore testimony for the Apostle. When corrupters sought to tamper with this letter, he protested with energy and effect. That a hostile world would read this epistle, i. e. the Church at Corinth, critically, was to be expected, but the Apostle does not fear the result.

Ver. 3. **Manifest . . . an epistle of Christ.** The author of the epistle is Christ, the Lord, who makes manifest the children of light. Christ is really the writer. **Ministered by us.** We are the instruments, the amanuenses of the Lord. Without Him there would be no ministration. Dean Stanley remarks on the number and variety of the similes with which this chapter is crowded. **Not with ink, but with the Spirit.** Better than the black pigment (atramentum) used as ink, which flows out

from the reed pen upon the paper (papyrus) and makes the epistle, is the flow of the Holy Spirit's influence into the lives of men. The living God sends the Spirit of life to breathe upon the spiritually dead, and make them an epistle full of life. **Not in tables of stone.** The slight incongruity thus introduced into the simile, since one does not write with ink on tables of stone (Lias), is readily understood. The tables of the Law arise before the mind of the Apostle. The promise that the law should be written in the heart occurs to him, and he at once proceeds to use this illustration. **In tables . . . hearts of flesh.** A living epistle is not one inscribed on the mere surface of life, producing an external observance by the letter of the law, separated from its spirit, or by constraint of the law, but is one written in human hearts, producing spontaneous, cheerful obedience to the will of God. The gracious promise of God was fulfilled in such living epistles (Ezek. 36 : 26).

Ver. 4. **Such confidence.** "Confidence that we have prepared you to form the epistle" (LUTHER). "Confidence in his Apostolic mission of which the Corinthian Church is a sufficient guarantee" (LIAS). Such confidence is to be expected on the part of the ministry. **Through Christ to God-ward.** Through Christ, who gave some to be Apostles,—for the perfecting of the saints, unto the work of ministering (Eph. 4 : 11, 12). St. Paul, called to be an Apostle, by the Lord Christ, knows that the Lord is with him in his work, hence his confidence to God-ward. Christ mediates the religious direction.

Ver. 5. **Not . . . sufficient of ourselves.** "That which Paul here confesses is an article of great importance, and contains a great deal, casts down all pride, presumption, wantonness, glory, self-confidence, and exalts God alone,

because He does all things. It is easy to say, but a great thing to believe and apply to one's life" (LUTHER). **To account anything as from ourselves.** To judge anything we have done as originating with ourselves. Reviewing the work we cannot conclude that any part of it was done by any ability of our own. **Our sufficiency . . . from God.** The sufficiency flows from God as its source: originates with Him (PLUMPTRE).

Ver. 6. **Made us sufficient as ministers of a new covenant.** The word "sufficient" occurs three times in succession: each time in a new setting. Ministers of a new covenant in contrast with the old. Newness implies freshness of life and energy (PLUMPTRE), but it implies more: the wider range and greater fulness of the new covenant ministry. **Not of the letter, but of the Spirit.** The Law is here contrasted with the Gospel. The Law was given in the form of the letter graven in tables of stone. It was the Law of commandments, of command, of injunction. The spirit does not come as the letter, as a command, but as a power, wielding direct influence. **The letter killeth . . . the Spirit giveth life.** "Letter" does not mean "literalness," i. e. the real, native, genuine meaning of words, but that letter which, like the stone into which it is graven, has no life, and is incapable of giving life. This letter of the Law is not only devoid of life in itself, but is destructive of life: "Killeth." "When the Law and nature clash, and learn to know one another, then conscience and sin are first brought to the surface. Man sees how deeply evil he is heart, how great his sins are, even in those things which he before regarded as good works, and not as sin. He is forced to the conclusion that he of himself is nothing but a child of death, of wrath, and of hell" (LUTHER). The Spirit, on the other hand, giveth life to those whom the Law has

thus put to death. The letter has this effect, that no one abide before the wrath of God; the Spirit this effect, that no one can perish before the grace of God (LUTHER).

Ver. 7. **The ministration of death.** That of Moses, which he accomplished by bringing down to the people the Tables of the Law from Sinai. **On stones.** The ministration of death in letters, which was engraven in stones. There is no antithesis between written and engraven. The Apostle follows the former train of thought, and adds another idea by way of comparison. **Came with glory.** Came into being with a glory as an accompaniment. The function of the Law is glorious, albeit it killeth; it kills because of sin, that sin may become manifest, and that life may ensue. **Could not look stedfastly . . . for the glory of his face.** A manifestation of glory visible upon the face of Moses, which the children of Israel could not behold steadfastly. They saw the brightness; they shrank from it in awe. **Which glory was passing away.** It was but a transitory glory, in the act of passing away when the children of Israel saw it. How different the impression made on the disciples by the appearance of Moses and Elias on the Mount of Transfiguration (Matt. 17 : 4).

Ver. 8. **Ministration of the Spirit . . . with glory.** Luther renders the office the ministration which gives the Spirit, i. e. imparts the Spirit (Acts 10 : 44). The gift of the Holy Spirit is synonymous with the gift of life. The ministration of death takes away life, that of the Spirit confers life. Here we have nothing but the evangelical giving of the Spirit (BESSER). This glory does not pass away; it is rather constantly passing forward into the future, as the work of the Spirit goes onward.

Ver. 9. **Ministration of condemnation is glory.** Even the wrath of God is glorious (Rom. 4 : 15). The ministry, which is the medium of condemnation (MEYER): which preaches condemnation (LUTHER). **Ministration of righteousness exceed in glory.** Two ministries: that of the letter, of condemnation; that of the Spirit, of righteousness. The latter implies the opposite of the former, namely, the forgiveness of sin. Far beyond the glory of condemnation is the superabundance of the glory of righteousness, as manifested in the ministration of each. Not only does the glory differ in mode, in kind, but in degree, in quantity.

Ver. 10. **That made glorious.** The glory is acknowledged to be a fact. The glory of the ministry of condemnation is meant. **Hath not . . . glorious.** Comparatively speaking. The moon, though visible, loses its glory when the sun is shining. **In this respect.** When compared with the ministry of righteousness. **By reason of . . . surpasseth.** "That is, if we view this glory, which we have in Christ through the preaching of the Gospel, rightly, then that part of the glory, namely, of the Law, which is only a diminution, brief and transitory glory, is also no glory, but merely dark clouds, compared with the light of Christ, which now enlightens us out of sin, death, and hell, unto God and eternal life (LUTHER).

Ver. 11. **Passeth away.** That which was in the act of passing away. The ministration of condemnation is meant. No argument is offered by this text in favor of the Antinomians, who sought to abolish the preaching of the Law. The Law finds its end in Christ, who takes away the condemnation (Rom. 10 : 4). A glance at 1 Cor. 13 : 8–11 may help to throw some light on the relation expressed in this verse; especially as the same verbs are used in the Greek. **That which remaineth.**

The sententious brevity of the Greek is necessarily lost in the translation of both clauses. The ministration of righteousness remains unto the end of the world. The transient is absorbed by the permanent; finds its fulfilment in that which remains. The transient service which is through glory finds its goal in Christ, who has instituted a new service, which remains in glory as an abiding stream of light.

(G.) *The Veil Done Away in Christ* (3 : 12–18).

12–18. Having therefore such a hope, we use great boldness of speech, and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth unlifted; which *veil* is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

Ver. 12. **Having . . . hope.** As just described, a hope of glory belonging to the permanent ministration. A hope that putteth not to shame, because already proved, tested (Rom. 5 : 5). **Boldness of speech.** Boldness which is marked by frankness, holding back nothing. Fulness, openness of speech, is the original force of the Word. Why should not the ministry of the Gospel have that boldness implied in this fulness of speech? Yea, more, the boldness may be a joyous utterance as indicated by Luther's rendering. Others, men who corrupt the Word, may have reasons for using reserve, but we use great boldness of speech. So great, so abundant is this boldness that it has been called the resplendent dawn of eternity, the early morning radiance of eternal light (BESSER).

Ver. 13. **Not as Moses . . .** The narrative in Exod. 34 : 29–35 seems to imply that Moses put the veil upon his face, because the skin of his face shone, and the people were afraid to come nigh him. In the following clause St. Paul adds another thought. **Children of Israel . . . not look stedfastly . . . end of . . . passing away.** The children of Israel did not see the end of this transitory glory. The Apostle directs the minds of his readers back to the difference between the two ministrations and their respective glory. The permanent glory is one that needs no veil. The transitory glory brings terror to the minds of sinners, of all sinful men. As long as the state of terror obtained the end of that which was passing away could not be seen.

Ver. 14. **Minds hardened.** The state of mind and the nature of the glory must be considered together. The Law has its own dread glory until the end is seen, aside from the manifestation at Mt. Sinai. Their minds, i. e. their thoughts, in their entire range were hardened. They were under the dominion of fear. Taken as a people the same cast of thought has prevailed in Israel, until the time of the Apostle and still obtains at the present day. **Reading of the old covenant.** The old covenant and the Law are synonymous. Whenever and wherever the Law is read by Israel in hardness of mind, the effect is the same, the end is not seen. **The same veil . . . unlifted.** Not the veil which was upon the face of Moses, but the real obstruction caused by the hardness of their minds. The hardness is primary and radical, the veil worn by Moses only secondary. **Veil . . . done away in Christ.** Christ alone can remove the veil. He tells the Jews: "Ye will not come to Me that ye may have life" (John 5 : 40).

Ver. 15. **But unto this day.** A repetition clearly

showing that the Law is meant by the Old Covenant or Testament. (See above ver. 14.) Moses read is like Moses speaking (BESSER). Moses is the representative of the Old Covenant, his name stands for the Law. **Veil . . . upon their heart.** Not upon their face, but upon the inner man—the heart. The fountain of their being is covered, obstructed. "The hypocrites make a veil for themselves, namely, the presumption of their works and external holiness; they have no desire to look fairly into the eye of the Law, and come to know that such righteousness amounts to naught" (LUTHER).

Ver. 16. **Turn to the Lord.** What shall turn? Various nominatives to the verb have been suggested. Nothing else than the heart of Israel can be thought of as the subject. When this heart shall turn to the Lord. Conversion, to the Lord, of which the Apostle is a striking example. The Lord is essential to the turning by His power of attraction, and not merely as an object or goal. The way is always open. **Veil . . . taken away.** The turning to the Lord and the removal of the veil are simultaneous. The Hand which draws the heart of Israel, takes the veil away. Both are parts of the same gracious operation of the Holy Spirit. The whole proceeding is viewed as future, but in that future, the taking away of the veil is regarded as present.

Ver. 17. **The Lord . . . Spirit.** Bengel terms this a sublime expression, i. e. the Lord, Christ is not the letter, but the Spirit and the end of the Law. The Apostle reverts to ver. 6: "For the letter killeth, but the Spirit giveth life. We are told (1 Cor. 15 : 45), "The last Adam *became* a life-giving Spirit." Absolute life belongs to the Lord from eternity, and with it the power of giving life. Even His words are spirit and life (John 6 : 63). All the means of grace are full of this quickening, life-giving power. **The Spirit of the Lord.** Note

the difference between the two expressions: "The Lord is the Spirit," and "The Spirit of the Lord." There is no tautology here. While the former refers to the essence of God, the latter has reference to the person of the Holy Spirit, promised by the Lord to the Church. (See also Rom. 8 : 9; Gal. 4 : 6; Phil. 1 : 19; 1 Pet. 1 : 11.) **There is liberty.** The liberty of the glory of the children of God (Rom. 8 : 21). Over against this liberty is the spirit of bondage unto fear. The sons of God are led by the Spirit of God. The children of bondage are coerced by the letter of the Law. "Even as one whose sight is good needs not to be taught how to see, but sees freely and more than all instruction could help or enable him to do; but if his sight be unsound, his liberty is at an end, one cannot find instructions enough for him, to help to guard and protect him, but he must exercise special care and precaution in every glance, to enable him to see" (LUTHER).

Ver. 18. **Unveiled face.** All the children of God, from whose hearts the veil has been taken away. Now their sight is clear to behold wondrous things in the Law. They see aright in the light of the Gospel. **Reflecting as a mirror.** Following Chrysostom, Luther and a number of others prefer the above rendering. But the usage of the Greek language is against it. The middle voice which is here used means to look into a mirror, to behold oneself in a mirror. Beholding as in a glass is the rendering of the Old Version. Lit. Beholding in the mirror. The person of Christ cannot be the mirror, nor the believing heart as Osiander held. We now behold the glory of the Lord in the mirror of the Gospel (MEYER). **Transformed.** While we thus behold the glory of the Lord the change is going on. Not suddenly, but gradually, the increase in glory takes place. The image is the same which is be-

held in the mirror, the image of the Lord. **From the Lord.** One thing is not to be forgotten : the work is not ours, but the Lord's. The restoration of the lost image of God could only be accomplished by the Son of God. His breath causes the spiritually dead to rise up into newness of life.

(H.) *St. Paul Faints not in his Ministry* (4 : 1–6).

1–6. Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing: in whom the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them*. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Ver. 1. **Therefore . . . this ministry.** Therefore, i. e. in view of all the Apostle has said concerning this ministry. By way of comparison he has brought out the glorious character of this ministry of the New Covenant. Besides he lays stress on the fact of having this ministry as a possession, as something of intrinsic value. **We obtained mercy.** Mercy as well as glory belongs to this office. Tender mercy marks all the dealings of God with His children. To be called into this service is the height of mercy. **We faint not.** Great are the burdens and trials of this ministry : no one realizes the strain more than the tried Apostle ; but he has also tried the springs of strength and always found them equal to every emergency. Never failing mercy means never failing strength. Special grace never fails to be given to those to whom special work is assigned.

Ver. 2. **The hidden things of shame.** Christians are constantly called upon to renounce evil. Every weight must be laid aside (Heb. 12 : 1). Whatever tends to bring reproach or shame upon the Lord's cause must be renounced. Shame has its hidden side, or, better, its hidden sides. Even though that which is shameful may be hidden, it must be renounced. Jacob Andreæ, one of the authors of the Formula of Concord, desired, in every part of his ministry, to live as bearing two windows, one through which he might look up to God, and one through which all men might look into his inmost being. **Not walking in craftiness.** Not resorting to the tricks of cunning, to mischievous devices, to means of guile in order to carry out certain designs. St. Paul was no Jesuit, no schemer. **Handling . . . word of God deceitfully.** Craftiness and deceit are illustrations of the hidden things of shame. The worst of all frauds is perpetrated when the Word of God is handled deceitfully, made to convey a wrong impression, injurious to the soul. Meyer says that it is done by alterations and foreign admixtures. No matter by what method of presentation or interpretation the result is achieved, it is of all deceptions the most dire. When Luther was criticised for his unbending position and besought to yield in matters of conviction, he replied: "The Word is not mine, but belongs to God." **Manifestation of the truth.** Saving truth, the truth of revelation, of which St. Paul here speaks, is altogether meant for publication. The tidings that concern the Kingdom of God are to be made manifest. Manifestation is demanded by the very nature of the Gospel. **Commending ourselves . . . conscience.** Such commendation of self to others is desirable, yea, commendable in itself. When ministers commend themselves by the manifestation of the truth, they are deserv-

ing of the highest praise. Every man's conscience will bear witness concerning the truth proclaimed, whether the message be accepted or rejected. **In the sight of God.** Who observes the conscience of every man and the only One who is able to search the heart. The truth, the searchlight of God, is applied to the conscience of man. The minister who wields it ought himself to stand in the sight of God.

Ver. 3. **Our Gospel . . . veiled.** Probably the objection was raised that the Gospel was not regarded by all men as the truth. God has not veiled His Gospel. **Veiled in . . . perishing.** In them who are on the way to destruction. Veiled "in them," Meyer says "among them," but how? Their inward attitude of mind and heart certainly is the source of the obstruction. There is no ground in the text for limiting the application to a particular class, such as the Judaizing teachers. The use of the present participle is significant, as not excluding the possibility of a change (PLUMPTRE).

Ver. 4. **The god of this world.** The nearest parallel to this designation of Satan is given by the Lord (John 14 : 30). "The prince of this world." (See also Eph. 2 : 2.) Doubtless the powerful influence of the devil is prominent in this passage, but not without a reference to the awful relation which exists between him and his subjects. They have practically put him in the place of God, have made him their god. Hence his influence in them that are perishing, which is, however, limited to this world in its duration, i. e. to time. **Blinded . . . unbelieving.** Unbelief gives the devil an opportunity to blind the thoughts of the mind when they deal with the truth of the Gospel. Hence the veiling of the Gospel. Man's unbelief and Satan's malice darken the minds of men. **Gospel of the glory.** A much better rendering

than that of the A. V. "the glorious Gospel." What is the crowning excellence of the Gospel? The glory of Christ. Where the Gospel is, there is the glory of Christ. Against the light of Christ's glory as it pours out from the Gospel the thoughts of unbelief are blinded. The light is the illuminating radiance of the glory in its activity directed towards the minds of men, its energetic outflow. But one thing can check its course, the sin, that men believe not on Him. **Who is the image of God.** The very picture of the Father, manifested in the flesh, to whom men are to look if they would see the Father, as beholding Him who is invisible. **Not dawn.** Should not illuminate them. Notwithstanding the very glory of Christ pours forth its flood of light, darkness is the chosen portion of the unbelieving.

Ver. 5. **Preach not ourselves.** Some of the Corinthians had unduly exalted St. Paul. Perhaps he was charged with magnifying himself; at any rate, he calls attention to this point. A preacher may easily preach himself, put himself in the foreground, and make his hearers lose sight of Christ. **But Christ Jesus as Lord.** Christ is the Apostle's theme, over against aught else. Christ as the one Lord over all, blessed forever. A sermon without Christ as Lord is blasphemy. **Ourselves . . . servants.** The Apostle knows his position. Servants, Greek "*doulous*," slaves, is the strongest term expressive of ministering to others. Its opposite is the word "freeman." Thus the Apostle holds himself bound to serve his fellow-man. **For Jesus' sake.** Jesus has made him willing to be a servant unto his brethren. Even in the service of men he finds glory for Jesus' sake.

Ver. 6. **God that said, Light . . . of darkness.** God is the Creator of light. His first creative word made the

light shine out of darkness. God is the author of spiritual light, but the god of this world opposes the light of the Gospel by blinding the minds of men to God's work of light. **Who shined in our hearts.** Darkened by sin these hearts are filled with light. How different the case of those who are perishing! **To give the light.** Luther's rendering is: "that by us the enlightenment should come about." First the Apostles receive the light, then they become the bearers of the light for the enlightenment of others. The light proceeds from the glory of God which is made known to men. **In the face of Jesus Christ.** The glory of Christ (ver. 4) is the glory of God. Christ as the image of God shows this glory in His face. The expression may be translated: "In the person of Jesus Christ." In either case the glory is seen in Christ and revealed by Him.

(I.) *The Treasure in Earthen Vessels* (4 : 7–18).

7–18. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; *we are* pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak: knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things *are* for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Ver. 7. **Treasure in earthen vessels.** Which treasure? We are not left to conjecture. The knowledge of the glory of God, together with the ministry of it, is the treasure. We have it in earthen vessels. A poor, weak body, frail as a potter's vessel, holds the treasure. When the everlasting Light came into the world, it entered the stable at Bethlehem. A babe wrapped in swaddling clothes, and lying in a manger, was the sign given to the Shepherds (BESSER). The fulness of the Godhead, the greatest of all treasures, is found in an earthen vessel. **Exceeding greatness of the power.** Who would be likely to associate power with the person of men like Paul and Peter and John? History bears witness to the power of their ministry. But its exceeding greatness is not seen on the surface, in extent, in numbers, in works, but is to be sought in its regenerating influence on the millions who are saved. **May be of God.** Something which belongs to God is God's own power. Divine power, all other power exercised by man differs from this power in quality, which is indicated by the mark of exceeding greatness. **And not from ourselves.** Great power is the prerogative of some men. An Alexander founds an empire, but the human side of the power impresses us at once. The men of such power were not called to be Apostles. As little as the Gospel itself, so little did the power of the ministry originate with the men who ministered. The power is through them, but not from them. Note the distinction in the text: "*Of* God, but not *from* ourselves."

Ver. 8. **Pressed . . . not straightened.** In this and the following antitheses, the weakness of the vessels and the sustaining power of God are contrasted. All that is so tersely expressed in these clauses had been abundantly experienced by the Apostle. Pressed, hemmed in, in every

way, in all things, yet not straitened for want of room. "A way out is never wanting" (BENGEL). Israel on the shore of the Red Sea was hemmed in, but not straitened. **Perplexed.** Here we have the inward state, that condition of mind in which one is at a loss what to do, bewildered. Pushed to its extreme, the end of perplexity is despair. God did not allow that dread state to be reached.

Ver. 9. **Pursued . . . not forsaken.** Like a soldier on a field of battle, pursued by the enemy, but not abandoned by his friends. Driven like deer by those who persecuted his soul, the thought, "I will not leave thee, nor forsake thee," was a blessed reality. **Smitten down, . . . not destroyed.** "The gates of hell shall not prevail against us" (Matt. 16 : 18). Plumptre thinks that the imagery in this and the preceding antithetic clauses belong to the life of the soldier on active service. The illustration from this source is certainly apt. The soldier is smitten down by some dart or javelin, but is not killed. Often cast down, but enabled to rise every time, ready for further service (Ps. 118 : 17).

Ver. 10. **In the body the dying of . . . Jesus.** The word dying expresses a state, a dying condition (comp. Rom. 4 ; 19), the only other passage in which the word is found. That this "dying is a condition is made emphatic by the words always bearing about." What is the specific thought in the mind of the Apostle? Meyer takes it to be "the great danger to life generally involved in the continual persecutions and afflictions, but this hardly explains the "bearing about in the body." It must be something "always borne about in the body," e. g. sufferings (ch. 1 : 5), or wounds (EICHHORN), the latter based on (Gal 6 : 17), "I bear branded on my body the marks (stigmata) of the Lord Jesus." A dying coming from the Lord, to make way for the manifestation of Life.

Life . . . manifested. Thus we have two conditions in the body, we may say: dying and living, both to be traced to the Lord. Two phases of experience are joined in the same subject, which suggests a parallel in "The Small Catechism": That the old Adam is to be drowned and destroyed by daily sorrow and repentance, and that again the new man should daily come forth and rise that shall live, etc. Dying is to be followed by life.

Ver. 11. **We which live . . . delivered unto death.** Although alive they are constantly confronted by death: death stares them in the face. **For Jesus' sake.** If it were not for the service of Jesus, they would not be constantly the "living prey of death." If this verse is an elucidation of ver. 10, to which the word "for" at the beginning seems to point, Meyer is right in his interpretation of that verse, and the expression, "for Jesus' sake," is equivalent to the genitive in "the dying of the Lord Jesus." **Life . . . manifested . . . flesh.** An allusion to the frail, earthen vessel which holds the treasure. All along this thought has been at the root of the antithesis: "Strength made perfect in weakness." The remarkable work of St. Paul is a confirmation and illustration of these words.

Ver. 12. **Death worketh in us.** In the ministers of Christ who bear the cross of Christ in a peculiar, we may say, exceptional, official way. Satan is set against the preaching of the Gospel, and the ministry of the Gospel are made to feel it. Sober, serious words these. Strange that Calvin and others should find something ironical in this verse. **But life in you.** The life of Jesus manifested in the bodies of His ministers steadily flows out from them into the members of the Church. Therein lies its preciousness. The effectual working, the application of the energy, is in the members of the Church.

Death working in the ministry is intended to bring life to the Church.

Ver. 13. **The same spirit of faith.** Wherever there are true believers one will find the same spirit of faith. The reference is explained by what follows, and applies to faith among believers of the Old Testament. One instance is singled out in this verse, but the same spirit is met with in others, as the Epistle to the Hebrews abundantly proves. The true relation to God always has trust as its chief element. This same spirit belongs to believers of the Old and the New Testament. **According to that which is written.** The Apostle appeals to Holy Scripture, and accepts it, and manifests his faith in the Word, by this very citation from the Book of Psalms, a citation which illustrates and holds up an example of faith. **I believed, . . . did I speak.** Faith is the fountain from which his testimony flows. The words are a part of the 116th Psalm, in itself a great Easter Hallelujah, full of the devotion of faith. In another verse the Psalmist declares: "I will take the cup of salvation, and call upon the name of the Lord. **We also believe, and therefore also we speak.** Believing unto righteousness with his heart, the Apostle was constrained with the mouth to make confession unto salvation (Rom. 10 : 10). Thus, in his Apostolic testimony, the prophet's word was realized: "How beautiful are the feet of them that bring glad tidings of good things" (Rom. 10 : 15).

Ver. 14. **Knowing . . . raised up the Lord Jesus.** The Apostle rejoices in the knowledge of a day to which men like the Psalmist looked forward. Abraham rejoiced to see the day of the Lord Jesus; and he saw it, and was glad (John 8 : 56). But Abraham saw that day with the eye of faith. St. Paul knew it as an accomplished fact. How much stronger the appeal to his faith,

and to ours! **Us also with Jesus.** With Jesus, as the firstfruits of them that are asleep,—at His coming (1 Cor. 15 : 20, 23). The context makes it clear that the resurrection of the body is here meant. The strongest argument for this was the fact that the Lord Jesus had been raised up from the dead. **And shall present.** Where is the presentation to take place? In the Lord's own presence, and most likely before the judgment-seat. In Rom. 14 : 10 the same verb is used in connection with the formal presentation of all men before the judgment seat.

Ver. 15. **All things . . . for your sakes.** Note how comprehensive the expression "all things." All those things just mentioned by the Apostle work together for good to them that love God (Rom. 8 : 28). All things, both great and small, and here in particular the work and sufferings of the Apostolic ministry. **Grace, multiplied through the many.** A number of commentators have connected the words "through the many" with the word "thanksgiving" in the succeeding clause. Aside from the construction in the Greek, which does not fit in with this view, the reference seems to be to what precedes, i. e. as all things are for your sakes, so the grace being multiplied through you, as the many. What the Apostle has in mind is the multiplication of grace, beginning with the few who minister, and then proceeding to the many who are brought to Christ. This multiplication of grace is a fact, a proof of God's will that grace shall grow from more to more. **Thanksgiving to abound.** Mark the correlation: multiplied grace, abundant thanksgiving. Does St. Paul mean to say: Where grace abounds, there thanksgiving will much more abound? Hardly, yet thanksgiving is the holy fruit of grace, found in every believer, and the more believers, the more thanksgiving,

is the sense of the text. **Unto the glory of God.** All things are to tend towards this goal. St. Paul keeps the glory of God steadily before the Church. The members of the Church, the many, are to declare the glory of God by a life of thanksgiving, man's response to God's grace.

Ver. 16. **We faint not.** The thought of ver. 1 is here resumed. The chief reason for not fainting is the knowledge of the resurrection of the Saints (ver. 14), eternal life. Waiting upon the Lord, they know that they shall renew their strength (Isa. 40 : 31). **Outward man . . . decaying.** The "outward man" is not identical with the "old man," but is the visible part of man's nature, the whole body, the tabernacle of the soul. This is decaying, wasting away, being destroyed, by the constant pressure of the manifold sufferings endured in the service of Christ. **Inward man . . . renewed.** St. Peter terms the "inner man" "the hidden man of the heart" (1 Pet. 3 : 4). The spiritual part of man's being is not dependent on the condition of the body for the development of its life. Even in decay the body is influenced by the renewal of the inward man, and kept under, made subservient to the purpose of the Christian life. In direct contrast with and even opposition to the true relation of the "outward" and the "inward man" is the notion of "an inward invisible body" (MENKEN), and that of "a corporeality of the soul" (TERTULLIAN). Day by day the renewal of the inward man goes on. The Apostle has found the never-failing fountain of youth and life. To him the kingdom is within. Day by day he is refreshed within. (See Rom. 12 ; 2; Col. 3 : 10; Titus 3 : 5.) Day by day the renewal takes place. "Woe unto the man who is already wholly renewed, that is, who imagines himself to be renewed already. Beyond a

doubt, such a man has not yet begun to be renewed, and has not yet tasted what it means to be a Christian. For he who has begun to be a Christian does not take himself to be a Christian, but his great desire is to become a Christian; and the more he grows and increases, the more he seeks to become one, and the less he takes himself to be one" (LUTHER). (Comp. Phil. 3 : 12–15.)

Ver. 17. **Light affliction, . . . for the moment.** Literally, "the momentary lightness of our affliction." Comparatively speaking, looking to the anthithesis in the following clause. The children of God are comforted in view of the brevity of their affliction (Isa. 54 : 7; 1 Pet. 1 : 6). Cyprian compares the affliction of the Church to a swiftly passing cloud before the sun. "Here we must remember that the Spirit is speaking. For our reason is unable to believe that temptation is brief and but for a moment, since reason adheres only to the feelings of the present. It sees nothing, hears nothing, thinks of nothing, understands nothing, but present pain, and present evil. Hence we should take spiritual exercise by letting go those frightful pictures, which we behold, and accustom our heart to turn to the unseen, that is, take firm hold of the Word by faith" (LUTHER). **Worketh . . . eternal weight of glory.** This is not the view of a Stoic, who rates neither joy nor sorrow at their real value, but that of a Christian, who grasps the true relation of things. Affliction has a work to perform, and an end to accomplish. Glory is the goal. Affliction and glory are closely related. The Apostle weighs them both, affliction is light over against the eternal weight of glory; nay, more, this light affliction is active, operative, working out the problem of life, whose solution is glory. The problem is solved by the exceeding greatness of the power of God (ver. 7), working out an eternal weight of glory through

affliction. This is done more and more exceedingly, lit. according to excess unto excess. Both manner and degree are predicated of this working. Abundance, beyond anything that we can ask or think, mark its course and its fruition. The result is an eternal weight of glory. Weight here means fulness, good measure, pressed down, shaken together, running over (Luke 6 : 38). It is not a burden, but a joy, adapted to the bearer of the weight.

Ver. 18. **Look not at . . . things . . . seen.** The Greek verb, rendered "look at," suggests the word "scope," that at which one aims, the thing or end to which the mind directs its view. The Apostle's horizon was not bounded by the things which are seen. All visible things, without exception, no matter how grand or how wretched, are not that which attracts his view. He looks beyond them all. **But . . . things . . . not seen.** The invisible is the real, has the highest reality. God, heaven, eternity, faith, hope, love, all of them invisible, are the great realities. **Things . . . seen . . . temporal.** They last for a season, are temporary. But time cannot be the standard for the scope or view of man. Even Seneca, the heathen, felt this truth. Time marks the limited, the incomplete, the imperfect, according to man's own judgment. He longs for more. **Things . . . not seen . . . eternal.** Invisible now, to our eyes, not absolutely invisible to man. Invisible in time, "many things which are not seen will be visible, when the journey of faith is finished" (BENGEL). Eternity is the aim of the Apostle. Nothing else can satisfy him. The resurrection of the Lord quickens him unto this goal, and only those things which bear the stamp of eternity determine his course in action as well as affliction.

(J.) *St. Paul's Longing to be Clothed upon with Immortal Life* (5 : 1–10).

1–10. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.

Ver. 1. **For we know.** The reason for the remark that "affliction worketh glory" (ch. 4 : 17), given in this verse. "We know" is the language of certainty, based on the universal promises of divine grace, and confirmed by the witness of the Spirit (CALOVIUS). Timothy has it; all believers have it; it is, therefore, not to be ascribed to the Apostles alone as the result of special inspiration (ch. 4 : 13, 14). **Tabernacle . . . dissolved.** Our tabernacle-house, our body, is like a tent, not meant to be our permanent abode, but liable to be removed at any time. An earthly house, erected upon the earth, to stand here awhile, but when it is taken down, and here the comparison is stronger: a tent is removed from one place to another on earth, but this house is dissolved. To think of the shifting of a tent was quite natural for St. Paul the tent-maker. But he goes farther. A complete breaking up of the tabernacle, so that it shall no longer be an

earthly house for the Christian, suggested itself of necessity. He looks farther still. **A building from God.** The metaphor seems to be mixed. The consensus of opinion on the part of commentators views the preceding clause as referring to the "body." We confess, however, that we are not in the clear as to how far the mixture of the metaphor extends, if it be mixed at all. We are inclined to think, with Vilmar, that, in this second part of the comparison, at least, the Apostle has in view the heavenly home, the new Jerusalem, as the contrast with the preceding. Vilmar qualifies the interpretation which makes the "house" mean the "body," by inserting the word "zunaechst," i. e. in the first place the body is meant. Besser, too, seems to favor the inclusive interpretation. The building, at all events, is one whose builder and maker is God. **Not made with hands.** Earthly houses are built with hands: the building which is to be ours has its existence without the intervention of human instrumentality. The contrast here is evidently not between this "building" and the "body"; the term, however, may be considered independently. **Eternal, in the heavens.** Whilst these expressions may be predicated of the "resurrection-body," they would seem to fit in more naturally with the general conception of the heavenly home.

Ver. 2. **In this we groan.** In this condition of ours, in this our earthly environment, perhaps specifically, "our body." LUTHER: Ueber demselbigen, during or pending this condition. We groan, because we are hemmed in and under pressure. **Longing.** Having a desire for or towards. Luther regards the longing as implied in the groaning or sighing, and we may consider the groan as an inarticulate prayer for relief. **To be clothed upon.** To have put on over the mortal body without tasting

death, as one puts on a robe. **Habitation . . . from heaven.** Mark the distinction between "house," oikia, which has a more absolute signification, and "habitation," oiketerion, which has reference to the occupant (BENGEL). The habitation with which the Apostle would be clothed upon is heavenly in its origin, and is therefore adapted for the heavenly sphere of life.

Ver. 3. **Clothed . . . not be found naked.** Various and very divergent views have been advanced concerning the import of this verse. An allusion to the resurrection of the body over against heathen denial of this doctrine has been held to be the gist of the passage. "The Greek writers were accustomed to use the word 'naked' in describing disembodied spirits." (See STANLEY in loco.) The allusion is also made to apply specifically to those of the Corinthians who denied the resurrection. Meyer, who adopts this view, thus paraphrases the text: That we shall be met with at the Parousia really clothed with a body, and not bodiless. Baldwin and Besser explain "clothed" to mean "having put on Christ," i. e. clad in Christ, His righteousness, else one is naked, and cannot be clothed upon with the habitation which is from heaven. "The Apostle excludes unbelievers from the communion of heavenly glory, namely, those who are found naked, i. e. void of faith and not adorned with the wedding garment, not clothed with Jesus Christ and His innocence and righteousness. Only to those clothed with the righteousness of Christ does he ascribe the being clothed upon with the glory of Christ" (HUNNIUS).

Ver. 4. **In this tabernacle do groan.** A repetition of ver. 2, with the addition of the word "tabernacle." The body, as a "tabernacle to be dissolved," is uppermost in the mind of the Apostle. Everything about it points to dissolution, to the last enemy (1 Cor. 15 : 26). The sting

of death makes itself felt and we do groan. **Being burdened.** A burden whose pressure can only be understood in the light of the triumphant exclamation: "O death, where is thy sting" (1 Cor. 15 : 55). Our Lord's agony in Gethsemane brings home the full weight of the burden. **Not . . . would be unclothed.** He would rather, as Luther renders, not be unclothed. He submits to the will of God, whether he shall be "unclothed" or "clothed upon," but he would prefer the latter. **Would be clothed upon.** Not die, but live through and through, become living (BESSER), i. e. at once be possessed of full, perfect life. A transition without a break. The groan is a desire for life, for relief from this body of death (Rom. 7 : 24), relief without a rupture between the body and the soul. **Mortal . . . swallowed up of life.** This is the climax of the Apostle's deepest longing. Words can but feebly express the thought. Yet, the figure is a powerful one. The fountain of life opens its mouth and swallows up what is mortal into its blessed waters. Mortality has disappeared without a pang. It is gone. For such a change, such a consummation, St. Paul yearns.

Ver. 5. **He that wrought . . . is God.** For the victory of life God has prepared us, lit., has wrought us out, so that we are fitted for the absorption of that which is mortal. Christians are under the influence of the Divine life. God, the Giver of life, does the work. No one else can do it. **The earnest of the Spirit.** A repetition of the thought expressed (ch. 1 : 22). St. Paul lays great stress on the earnest of the Spirit. We have the forgiveness of sins, the beginning of life; the perfection of life is guaranteed, assured thereby. "Since our soul has obtained its portion of spiritual being, and by faith is already in the new, eternal, heavenly life with Christ, and cannot die and be buried, we have nothing else to expect than

that this poor tabernacle and this old robe also become new and pass away no more, because the best part is above, and cannot leave us behind" (LUTHER).

Ver. 6. **Always of good courage.** Because we have the assurance of God's work and the earnest of the Spirit, our courage never fails. We are not afraid of death in any form. **At home in the body.** At home for a few years, a little while. The body is our dwelling, though it be but a tabernacle; our home, more than any other earthly home. **Absent from the Lord.** Christians know this: the world neither knows nor cares to have this knowledge. But is not the Lord with us, whilst we are in the body? Beyond a doubt: but we are not with Him. We do not see Him face to face in His glory. In this sense we are absent or, as Luther puts it, we roam, i. e. we are pilgrims and wanderers.

Ver. 7. **Walk by faith, not by sight.** Said by way of comment on the preceding verse, briefly marking the difference between the two states. Faith on earth; sight in heaven. Our entire walk in the body, as Christians, is one of faith over against the walk by sight. The very form, the *eidos*, the appearance, will greet us, when we walk by sight. Faith looks forward to those things, not as yet seen, knowing that the things hoped for are substantial, and proving them, testing them (Heb. 11 : 1).

Ver. 8. **We are of good courage.** Once more St. Paul takes up the thought of ver. 6 and emphasizes the fact of constant Christian courage. Whether it be "courage in suffering" (ver. 6), or "courage in death," implied in this verse (HOFFMAN), makes but little difference. The courage is the same. **Absent from the body.** Opposed to "at home in the body" (ver. 6). Next to his desire to be clothed upon with the body of heavenly life, St. Paul's highest wish was to leave the strange tenement of

this body, "to depart and be with Christ" (Phil. 1 : 23) (BESSER). **At home with the Lord.** Opposed to "absent from the Lord" (ver. 6). Whether it be by "being clothed upon," or by being "absent from the body," i. e. by death, his great desire is to be in the presence and company of the Lord, i. e. the higher home. St. Paul knows that the idea of "home" can be fully realized only in the abiding visible presence of Christ.

Ver. 9. **We make it our aim.** Because of this desire to be at home with the Lord, we make it our aim, i. e. we exert ourselves, we strive as a matter of honor, of ambition. The only legitimate ambition (BENGEL), worthy of the zeal, or diligence (LUTHER), implied in the Greek philotimoumetha. **Whether at home or absent.** "Whether we, at the Parousia or coming of the Lord, are still at home in the body, or are already from home out of it, consequently, according to the other figure used before, already unclothed, i. e. already dead, so that we come to be judged before Him (more precisely; before His judgment-seat, ver. 10), not through the being changed, like those who are still in the body, but through the being raised up" (MEYER). The words "at home" and "absent," which embrace time and eternity, are not to be connected with "we make it our aim," but with that which follows (BESSER). **Well-pleasing unto him.** All that sanctifies the Apostle's ambition is condensed in these words. What the Lord thinks of Him is the main thing.

Ver. 10. **Manifest before the judgment-seat of Christ.** The aim of the Apostle has the judgment in view. Manifestation before the judgment-seat furnishes the objective motive to be well-pleasing unto the Lord. The counsels of all hearts will then be made manifest. All Christians are included in the manifestation, and Christ,

the Judge, makes them manifest. The life hid with Christ in God will appear. **Receive the things . . . in the body.** Whilst we are in the life of the body. Luther—*bei Leibes Leben.* Lit.: The things through the body. This body, this our tabernacle, is here conceived of as the instrumental vehicle of the soul's life. As man sows by means of the body, so he shall reap. **According to . . . good or bad.** The good or bad quality of man's works depends entirely on the relation of the life of man to the life of Christ (ch. 4 : 11). Christ for us, our justification, means, on the one hand, the remission of all sins, and on the other, postulates, demands newness, goodness of life in every deed done in the body. The entire activity of all men, in their relation to Christ, is what the Apostle has in mind, not as the ground of salvation, but as the measure of reward or punishment. It is either good or bad. In Christ it is good, out of Christ it is bad. But in either case, it is the entire life, with all its individual deeds. The light of judgment manifests the one as good, the other as bad. By this conception of the demand for the whole heart, a Christian's course is determined. The offering must be a whole offering.

(K.) *St. Paul an Ambassador on Behalf of Christ* (5 : 11–21).

11–21. Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; add I hope that we are made manifest also in your consciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who

for their sakes died and rose again. Wherefore we henceforth know no man after the flesh : even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, *he is* a new creature ; the old things are passed away ; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation ; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us : we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our behalf ; that we might become the righteousness of God in him.

Ver. 11. **The fear of the Lord.** Careless, indifferent, superficial life is not Christianity. The fear of the Lord, moreover, is nothing strange to the Apostle. He knows it ; he lives in it : to him it is the beginning of pastoral, yea, Apostolic wisdom. Not a terror or dread which drives him to his work, but the solemn consciousness of what is required in every act. **We persuade men.** We treat men so as " to win them over " (Lias). In the Spirit of the Gospel, to win them over to faith, by a love born of faith, we go on our way of winning men to Christ. " A beautiful treatment of men, as Luther puts it, no tyranny or driving of men with the ban or outrageous governance, but in the fear of God. The same verb is used (Acts 12 : 20). **Manifest unto God.** Our motive is known to God. The enemies of the Gospel may put a false construction on our mode of dealing with men, but we look unto God to whom we are responsible. **Also in your consciences.** There are always some who will judge the work of the ministry conscientiously. Conscientious opinion is always to be valued. All who are led by the Holy Spirit are conscientious in their opinions concerning their fellow-men, the ministry in particular.

Ver. 12. **Not again commending.** (See ch. 3 : 1.) Even the slightest appearance or semblance of self-com-

mendation is felt by St. Paul. He is sensitive on this delicate point. "He has scarcely uttered the words that precede this sentence when the poison of the barbed arrow of the sneer to which he had referred in ch. 3 : 1 again stings him" (PLUMPTRE). Yet we are not to regard this sensitiveness as personal. It is not Paul, as a man, but Paul, as an Apostle, who feels thus. **Occasion of glorying on our behalf.** The appeal to their consciences was to give the Corinthians occasion, i. e. a starting-point, a point whence comes an impulse or impetus, just as a fund of capital becomes the basis of production. Hence it is an endowment towards glorying, over against the adversaries of St. Paul, since he stood for the truth. When men are the faithful ministers of the Church, their cause is the Church's glory, their work must be defended by the Church (ch. 1 : 14). **Wherewith to answer them.** Antagonism to the servants of the Church is opposition against the Church. Ministers are often obliged to take the lead, to give occasion, in resisting the attacks of foes, when the Church itself might be expected to rise as one man to repel the onslaught of the enemy. **That glory in appearance.** The hypocritical glorying of these opponents is well described by this terse antithesis. The glory of hypocrisy is all on the surface ; the glory of the heart is deep and full of the life-giving current by which all the members of the body are nourished. All the glory of hypocrisy is doomed ; the heart alone will win the victory.

Ver. 13. **Beside ourselves, . . . unto God.** Another charge brought against the Apostle by his enemies, namely, that he had been out of his senses, had been mad. The verb exestemen is in the aorist. The majority of commentators are agreed in viewing it as a hostile charge. What is meant by "beside ourselves" becomes apparent by comparison with the verb in the next clause,

as well as the use of the same word as applied to the Lord (Mark 3 : 21). What gave rise to the charge? St. Paul's conversion and the extraordinary character of his work may have led to it, but most of all the visions and revelations of the Lord. Observe that the charge is not altogether denied. There is an ecstatic side to the Apostle's life, but "it is unto God." His enemies misinterpret the ecstasy. **Of sober mind, . . . unto you.** To be of sober mind is to have a sound, healthy mind, to be rational, hence, capable of sound judgment, of wise and correct action (Mark 5 : 15 ; Luke 8 : 35). Madness had been laid to the Apostle's charge. He has briefly refuted it. His conduct of the Church's affairs proved him to be a man of sound judgment, a truly practical man. The Church has derived the benefit of this eminent pastoral prudence, of which this Epistle is a striking illustration.

Ver. 14. **Love of Christ constraineth.** Not our love to Christ, but the love of Christ to us constrains us to walk and labor for the glory of God and the good of the brethren. The context indicates that the love of Christ to us is the motive power, which constrains, i. e. holds within the proper bounds, prevents excess and promotes sober action. The concentric force of Christ's love is the only safeguard against all eccentricity to which a minister may be tempted (Gal. 2 : 20). **We thus judge.** Lit. having judged this, having come to this conclusion upon sufficient evidence. An instance of the highest kind of human judgment, an illustration of the sound judgment of the Apostle. **One died for all, . . . all died.** In the death of Christ His love to men reached its consummation. For all, i. e. for the sake of all, for the benefit of all. Hence, all are comprehended in the death of Christ. His death is their death in the full reach of its atoning efficacy.

Ver. 15. **He died for all.** The word "for" is emphatic, and looks to the purpose of the Lord, the object He has in view. All participate in the Lord's death; some partake of His life. **That they which live.** They in whom the love of Christ has wrought life, to whom the death of Christ has been applied and by whom it has been appropriated through faith; those who are alive in Christ. **No longer live unto.** The death of Christ, the great Sacrifice, is a protest against selfishness. Living unto themselves, out of Christ, they had sought to please themselves. Their life was centred in self, a life of self-gratification,—egotism; this was no longer to be (Rom. 14 : 7–9). **But unto him.** Man was created to live unto God. Sin made him selfish. The love of Christ restores him to the right life. His death and resurrection are a constant appeal for consecration unto Him. Christ the living head claims the life of all His children. It is all "for their sakes," that they may be blessed in Him.

Ver. 16. **Henceforth . . . after the flesh.** Henceforth, i. e. from now on, designates the Christian period of life or point of view. Since he judges as a Christian (ver. 14), his standard of judging men is a different one, a new one. Our estimate of men is not determined after the flesh, whether they be of high or low birth, Jew or Gentile, bond or free, rich or poor, male or female. The world knows men after the flesh, according to the selfish standard. "To know another man after the flesh is to know him no farther than the flesh is able to know. Now the flesh can do no more than seek its own in everybody else; it hates, envies, and does all manner of evil to an enemy; it seeks pleasure, favor, enjoyment, friendship from everybody for its own profit. In this way the children of the world know one another" (LUTHER). **Known Christ after the flesh.** The world still judges

Christ after the flesh. St. Paul himself had so regarded Christ before the scales fell from his eyes. To Saul, the persecutor, the Lord was known as a false Messiah, justly persecuted and crucified. Judged by his Pharisaic standard, the Lord was the enemy of Israel, the cross of Christ an offence. **Now . . . no more.** Now he knows that "one died for all." Now his standard of knowledge is changed. Now the knowledge after the flesh has yielded to the influence of the light of love. No more: for the old knowledge has vanished. Henceforth he knows "after the Gospel" and not "after the flesh." A higher standard of knowledge there is none.

Ver. 17. **If any man . . . in Christ.** Moreover, it follows of necessity, as regards Christians, that the old has given place to the new. But, first of all, one must be "in Christ," i. e. in communion with Him by faith, which means self-surrender to Christ. **A new creature.** A new element is introduced into the life of man by the power of God. An entirely new relation, a new energy marks this new creation. The change is in the nature of a gift, an endowment, here a restoration by God of that which man had lost. **Old things . . . passed away.** Doubtless the reference here is, primarily, to the passing away of the guilt of sin and its dominion. So Theodoret and others. We are inclined to think, however, that the Apostle, continuing the line of thought begun in ver. 14, has in mind the Christian's point of view, according to which he passes judgment, in its fullest scope. Under "old things," then, would be included: "Jewish expectations of a Jewish kingdom, chiliastic dreams, heathen philosophies, lower aims, earthly standards" (PLUMPTRE), in fact all old views that were incompatible with the Gospel. **Behold . . . new.** Attention is called to this remarkable fact. Behold not novelty to gratify Athenian

curiosity, but newness of view and action. How this affected the ministry of the Apostle could readily be seen. The world could not help but notice the change.

Ver. 18. **All things . . . of God.** All things that belong to the new life. All the phases and manifestations of this life are of God, to whom alone the marvellous change is due. **Who reconciled us.** Reconciliation is the work of God. No one else could effect it. It is the foundation of the new life. Before the new could assert itself, the old called for the reconciliation of man to an offended God. St. Paul recognizes in a special way that he and his fellow-workers in the ministry have been reconciled to God.—Reconciliation is the atonement through Christ, whose sacrifice removed the enmity between God and man and restored the relation of peace, thus ending the estrangement. **And gave . . . ministry of reconciliation.** In order that man may appropriate the reconciliation wrought out by Christ, St. Paul and others have received the ministry, by which the fruit of Christ's work is offered to all for acceptance.

Ver. 19. **God in Christ, reconciling.** God was in Christ, else the work of Christ would have been of no avail. Christ's incarnation was the condition without which the atonement could not have been made. The world was reconciled to God. For this He gave His only-begotten Son. God's love to the world is proved by this Gift. **Not reckoning . . . trespasses.** Literally "trespasses," Greek, paraptomata, means "fallings aside from the path," and is akin to the word "transgressions." An actual falling away from God is the idea. Sin multiples into a series of "fallings away" on the part of the world. Christ, having taken away the sin of the world, by assuming it as a whole, has taken the burden upon Himself. The meaning becomes plainer by a glance at the word

"reckon," which signifies (1) to consider (as in Rom. 8 : 18), and hence (2) to consider a thing as having been done, to reckon or impute. Thus we speak of an objective reconciliation, by God, through Christ, an acquisition intended for man; and, in like manner, of an altered judicial relation, a changed relation of God to man, to the sins of men. **Committed . . . word of reconciliation.** Literally, "having placed in us," as Wiclif renders it, "puttid in us," differs from the general term "gave" (ver. 18), by regarding the thing given as a deposit, sacred capital to be dispensed to others. Reconciliation through Christ is a treasure intended for all men. The Word contains the treasure, and is committed to the ministry, who are to offer it to all men, everywhere, until the end of time.

Ver. 20. **Ambassadors . . . on behalf of Christ.** Therefore, i. e. because the Word has been committed unto us we do the work of an ambassador. Just as a king sends an ambassador to represent him, to act as his mouthpiece, his spokesman, so the Lord sends His ministers to represent Him (John 2 : 21; Luke 10 : 16). They represent Him by presenting His cause, and thus act "on His behalf," as well as "in His stead." To drop the latter would be contrary to the legitimate analogy of Scripture. The arguments to the contrary, advanced by Meyer, lose sight of the expression "God was in Christ" (ver. 19). **God . . . intreating by us.** The wrath of God has given way to an earnest appeal, an exhortation, which some regard as having the force of an entreaty. A. V. "Beseech." God does actually exhort men, admonish them of the great importance of His offer of reconciliation. Ministers preach the Word by which God exhorts. **Beseech . . . behalf of Christ.** The context shows that Christ's own entreaty is meant: Christ Himself

entreats through His servants, just as God exhorts by them. A powerful climax is reached as we proceed from exhortation to entreaty. The love of Christ appeals to sinners in the message of His ambassadors. **Be . . . reconciled.** Let the love of Christ draw you, win you, from sin to God. Sin has estranged you from God, and justly brought His wrath upon you: God comes to you, in Christ, with the offer of peace. Although this appeal is meant for the unbelieving in particular, believers are reminded by it of daily repentance. In these words of entreaty we hear the voice of Christ, the constant plea that voices His hunger for souls, the yearning to see of the travail of His soul (Isa. 53).

Ver. 21. **Him who knew no sin . . . sin on our behalf.** Literally, who knew not sin, i. e. who was not conscious of sin on His own part in any way. Sin was to Him, because non-existent in Him, a thing unknown from His own experience (MEYER). The sense is evidently that Christ was altogether without sin. He knew of our sin in its bitter effects, when He endured the cross, but He did not know sin as a sinner. Nevertheless, He was made "sin," not, indeed, a sinner, but "sin." Made to be sin, put in the place of sin, by becoming the sin-bearer, in order that He might take it away from us. Let us reverentially say with LUTHER on Gal. 3 : 13: "It pleases me better to leave to the words their common, customary, and natural meaning, which contains something greater and more than the comment I have just made can give." **We . . . the righteousness of God in him.** We knew not righteousness, but we knew sin. In Christ we are to become righteousness, which comes from God, is the gift of God, and is opposed to all self-righteousness. This is the object of the mystery with which the verse opens. Christ's identification with sin is not merely the pardon

of sin, but the imparting of righteousness, so that, as God beholds man in Christ, He beholds righteousness. Two great mysteries are presented in the text.

(L.) *How the Ministers of God Commend Themselves* (6 : 1–10).

1–10. And working together *with him* we intreat also that ye receive not the grace of God in vain (for he saith,

> At an acceptable time I hearkened unto thee,
> And in a day of salvation did I succour thee :

behold, now is the acceptable time ; behold, now is the day of salvation) : giving no occasion of stumbling in anything, that our ministration be not blamed ; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God ; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report ; as deceivers, and *yet* true ; as unknown, and *yet* well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and *yet* possessing all things.

Ver. 1. **And working together with him.** As ambassadors of Christ, we labor with Christ in the unity of the work in His cause. That is, the work is a unit in its inception and direction, as well as its object (ch. 5), and we are joint laborers, fellow-workers with Christ in bringing the word of reconciliation to the world. Hence, the humblest sermon is not to be neglected or despised by any one (LUTHER). **We intreat also.** We also admonish you to consider well the nature and importance of this offer of reconciliation. The hortatory element dare not be wanting in the preaching of the Gospel, since all men need a word of exhortation. **The grace of God in vain.** Grace may be received in vain, i. e. unto emptiness, in an unfruitful way, by all who are mere hearers of the

Word, and also by those whose faith is checked, impeded, or choked, rendering them barren. Grace aims at fulness; man can interfere and emptiness is the result.

Ver. 2. **For he saith.** The passage is found in Isaiah 49 : 8, and is cited according to the Septuagint translation. **At an acceptable time.** The language is prophetic, addressed to the servant of the Lord, a Messianic prophecy referring to and fulfilled in Christ. He is the representative Head of the true people of God, and His prayer is heard "at an acceptable time," a time of favor. **In a day of salvation . . . succour.** In prophetic speech the future is here regarded as already past; the fulfilment is viewed by the prophet. The day of salvation is a day of succor, of help. The fulness of time brings with it the fulness of help through the Servant of the Lord. **Behold now . . . acceptable time.** The Apostle exclaims, Behold! because the prophecy has been fulfilled, and the Lord has visited His people. How acceptable the time is to the mind of St. Paul is seen in the use of the stronger word, euprosdektos, which Tyndale translated "well-accepted," thus emphasizing the thought, with the same end in view, as that contained in the word "now." **Behold, . . . the day of salvation.** Twice, the words "behold" and "now" are used. "Now" is the emphatic word. It is God's day of deliverance; it should be your day of salvation. The acceptable should be accepted. "Now" is the word that tells of opportunity.

Ver. 3. **Giving no . . . stumbling.** The participle connects with ver. 1. St. Paul here begins a description of the quality of the work there referred to. Like a rapid stream this description flows through eight verses (BESSER). The giving of offence first claims his attention. The word proskope, stumbling, is found only here in the N. T. Other Greek words are used to express the

same idea, i. e. anything which causes one to fall. How careful the Apostle is not to give occasion to cause any one to stumble is evident from the expression "in anything." **Ministration be not blamed.** Criticism of the work must be expected, but the poison of the barbed arrow of hostile criticism is rendered innocuous by the careful conduct of the ministry. Only by such conduct can the exalted dignity of the work be maintained.

Ver. 4. **Commending ourselves as ministers of God.** In the service of God we may commend ourselves, and the commendation is to extend to "everything," to every part of the service. A high ideal of the ministry is implied in this remark. How it is realized will appear from that which follows. **In much patience, . . . distresses.** Abounding in patience, or rather, endurance, of which proofs are given in abundance. Various attempts have been made to classify the different points of commendation, e. g. Bengel, Dean Stanley. In afflictions, under pressure, being pressed upon; in necessities, under constraint that leaves no choice of action; in distresses, so hemmed in that there is no room to move (PLUMPTRE).

Ver. 5. **In stripes.** (Comp. ch. 11 : 23–25; Acts 16 : 23) **In imprisonments.** But one of these, that at Philippi (Acts 16 : 24), is recorded up to this time. Ch. 11 : 23 leads to the conclusion that the Book of Acts does not give us all the details of St. Paul's life. **In tumults.** The word *akatastasia* in the N. T. means either confusion in the sense of disorder (e. g. 1 Cor. 14 : 33), or tumult (as in Luke 21 : 9), never banishment, as Chrysostom here interprets. Several instances are mentioned in Acts; tumults at Antioch in Pisidia, Lystra, Thessalonica, Corinth, and Ephesus. They were a source of great anxiety to the Apostle, as the Gospel was made respon-

sible for them. **In labours.** Extraordinary work, demanded by his Apostolic ministry. Cumulative work, because of the Gospel, and certainly not confined to his toil as a tent-maker. **In watchings.** Which may have been caused to some extent by his labors, and his other burdens, and as the word "watching," sleeplessness, seems to imply; in the plural, it would mean, nights spent without sleep. **In fastings.** Voluntary fastings in order to make himself more fit and alert in the service of the Lord (Acts 14 : 23). He brings his body into bondage (1 Cor. 9 : 27). The word is never used of compulsory fasting.

Ver. 6. **In pureness.** Like that of Nathanael, in whom there was no guile (John 1 : 47); cleanness of heart; purity of soul (1 Pet. 1 : 22); the fundamental virtue, which includes chastity. **In knowledge.** Pureness of heart is the condition upon which this knowledge is obtained. It is the knowledge of the mystery of Christ (Eph. 3 : 4); pastoral knowledge for the work of the ministry. **In long-suffering.** To bear the infirmities of the weak (Rom. 15 : 1), not impatient to have at once the full corn in the ear (Mark 4 : 28), but appreciating the gradual growth of the Lord's work (BESSER). **In kindness.** A gentle, quiet, and lovely virtue, thoroughly adapted to social life, and enticing the whole world to hold communion with her (LUTHER). **In the Holy Ghost.** The fountain of these virtues, placed in the centre, sending forth its streams in every direction, and marking their unity. **In love unfeigned.** Genuine affection for all mankind. No hypocrisy in the exercise of that which the world delights to counterfeit. A gift of the Holy Ghost, showing that the extraordinary gifts are not meant in the preceding reference to the Holy Ghost.

Ver. 7. **In the word of truth.** The word whose charac-

teristic is truth, as opposed to all false teaching. Whether regarded as subjective, i. e. as distinct from insincerity of speech, or objective, i. e. as equivalent to the "Gospel" the substance of the Apostle's word or teaching remains the same. **In the power of God.** Namely, that particular exercise of the power of God which qualifies His servants to do their work unto the salvation of men. Hence, the power is not limited to the works of performing miracles, but bears on the conscience and heart of men. **By the armour of righteousness.** The armor, i. e. the weapons, not instruments or tools, as in Rom. 6 : 13, but weapons which righteousness furnishes. We find the same thought in ch. 10 : 4, and in an expanded form in Eph. 6 : 11–17 : 1 Thess. 5 : 8. The righteousness, which provides the weapons, is the righteousness of faith in Christ. **On the right hand . . . left.** Aggressive and defensive are both needed. The warrior wielded the weapon of attack with the right hand ; thus the Christian uses "the sword of the spirit," the left hand held the weapon of defence ; in like manner, "the shield of faith" is used for defence. Polemics are called for to the breaking down of strongholds ; Apologetics are needed to quench all the fiery darts of the evil one. St. Paul teaches how to use both.

Ver. 8. **By glory and dishonour.** Glory was not sought, but was conferred by the Lord : dishonor from man could not be avoided. Neither caused the Apostle to swerve from his way. Both were tests of his faith, and of his fidelity in the service. **By . . . report.** Concerned only for the cause of his Lord ; content to let the Lord bring about the triumph of the truth in His own time and manner, although by no means indifferent, the Apostle continues to walk in the footsteps of His Lord (John 15 : 20). **As deceivers and yet true.** The Lord

was called a deceiver (Matt. 27 : 63). Jews and Gentiles charged St. Paul with leading men astray ; all the while he was conscious of being true to their real, abiding interests : True to God and true to men. "All Christians and pious people must have the title of 'deceiver,' and if we fail to have this title, we do not belong to Christ" (LUTHER).

Ver. 9. **As unknown, and yet well-known.** Probably "unknown" refers to some contemptuous remark designating the Apostle as "obscure," a mere tent-maker, neither wise, nor mighty, nor noble (1 Cor. 1 : 26), in the eyes of the world. A few knew his true quality at that time ; the knowledge of him was even then growing with marvellous rapidity ; and is growing more and more as the years roll on. The word "well-known" sounds almost like prophecy. **Dying, . . . behold, we live.** Something about the Apostle seemed to indicate his speedy death. It is altogether likely that his enemies rejoiced at the prospect. The burden of his sufferings must have made the frail tabernacle appear frailer still. Behold, we live, for our work is not finished as yet. **As chastened, and not killed.** Evidently the language of Ps. 118 : 18 was in the Apostle's mind. He realized that he was being chastened, i. e. trained, disciplined, educated by the Lord. As long as the works of the Lord are to be declared, His servant shall not die, but live.

Ver. 10. **As sorrowful, yet alway rejoicing.** The first of these seeming paradoxes, and perhaps the greatest. How can this be? Sorrowful, nevertheless, alway rejoicing. This is not the world's view of the case, but a simple statement of the fact. It is not a psychological problem, but a profound spiritual reality. Through the clouds, yea, through the tears, the light of the Sun of righteousness is always streaming, and its rays are the

bearers of joy. **As poor, yet making many rich.** Poor, not only in spirit, which is required of all Christians, but poor also in this world's goods, the Apostle enriches many with the unsearchable riches of Christ. Abiding wealth, eternal riches, whereat the world may smile, but what Christian would part with his treasure? **Having nothing. . . . possessing all things.** Without possessions, as the world would reckon, he yet makes the broad, sweeping assertion that he possesses, i. e. controls, has under himself, has at command, all things. How is this to be understood? Baldwin says: "He possessed all things because he was not in want of anything he needed, since God always supplied him with all the necessaries of life." But "all things" is hardly limited to the mere sustentation of the Apostle's life. Whatever is needed by any Christian, be it ever so much, is his (1 Cor. 3 : 22). God will provide it. (Comp. Rom. 8 : 28, 32.)

(M.) *The Recompense Expected from the Corinthians* (ch. 6 : 11—7 : 1).

VI. 11-18—VII. 1. Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged. Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,

saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

Ver. 11. **Our mouth is open.** Here the Apostle pauses for a moment, as though he felt the force of the stream of thought just poured out. The exclamation is remarkable, but perfectly plain in the light of the context. To the Corinthians St. Paul's mouth is open, i. e. he speaks without reserve, with entire frankness. The form is therefore intentionally picturesque. **Our heart is enlarged.** A large-hearted man has spoken from the fulness of his heart. A large heart and an open mouth go together. The reason for the great flow of thoughts concerning the ministry is given in this verse.

Ver. 12. **Not straitened in us.** Luther takes the verb as an imperative, but the Greek negative is against it. Vers. 11 and 12 are parallel. "Straitened" is the opposite of "open" and "enlarged." There is abundance of room in the Apostle's heart for the Corinthians. They are not narrowed down within him. **Straitened in your own affections.** The word "affections," literally, "bowels," a Hebraism, meaning the "seat of love," like the word "heart." The Corinthians narrow themselves, are narrowed within themselves so as not to have room for the Apostle. Some think that this indicates a want of personal affection for St. Paul. The real nature of the want becomes apparent from the admonition which follows (vers. 14–18).

Ver. 13. **A recompense in like kind.** A return by way of reciprocity is wished for, asked for, expectantly. The expression is constructed absolutely, grammatically independent, in the accusative, but looks forward to the rest of the verse, by which it is explained. **Unto my children.** Laconic brevity marks this parenthetic phrase

in the original. The Corinthians are his children in the Gospel. What a father may expect of his children, he expects of them. **Be ye also enlarged.** This is the return in like kind. St. Paul asks for filial love to receive him and his admonitions in return for the large-hearted reception which he has accorded them.

Ver. 14. **Be not unequally yoked.** Instead of there being "a remarkable dislocation of the argument here," as Dean Stanley observes, there is the closest connection. "Unbelievers," i. e. all who do not believe on the Lord Jesus, in this case the heathen, whose influence made itself felt at Corinth by divers temptations. The rule, however, is general. Christians are not to bear any other yoke than that of Christ (Matt. 11 : 29), for the yoke is the symbol of service. Heathen life, with its carnal aims and pleasures, was calculated to draw the weak under the strange and therefore unequal yoke. To this very day the rule applies to all co-operation with unbelievers, contrary to the faith. **What fellowship . . . righteousness and iniquity?** Righteousness, which is of faith in Christ, is the opposite of iniquity, which serves the world, the flesh, and the devil. How can there be fellowship between the two? They are essentially incompatible. **Communion . . . Light with darkness?** Each of these contrasts is in itself an argument. Light banishes darkness. Christianity is light; heathenism is darkness. A conflict there will be, even between the new and the old man in the regenerate, but no communion.

Ver. 15. **And what concord hath Christ with Belial?** Concord, symphony, Gr. symphonesis, an exceptional form, confined to the N. T. Belial, the devil, the representative of darkness, of wickedness, of iniquity in the concrete, the adversary of Christ and His Kingdom. Wickedness is personified in him, as righteousness is

personified in Christ. The form Beliar instead of Belial, found in the Fathers and elsewhere, is due to a Hellenistic interchange of l and r. The "sons of Belial" (Deut. 13 : 13) were the worthless and the vile (PLUMPTRE), how can the "sons of Christ" be in concord with them? **Portion . . . believer with an unbeliever?** Faith and unbelief have no portion or share, Greek meris, in common. Hence the strangeness of the yoking together of two elements so heterogeneous in all that pertains to religion. Not even a partial combination is admissible in this respect (CALOVIUS).

Ver. 16. **Agreement . . . temple of God with idols?** This is the last of the five words used to indicate shades of fellowship. Not only these words vouch for the command which the Apostle had over the Greek language (MEYER), but the entire Epistle. (Comp. 1 Cor. ch. 8 : 10.) The verb on which the Greek for "agreement" is based occurs in the Septuagint (Ex. 23 : 1). "Put not thine hand with the wicked." Agreement, a compact, a treaty, a concordat. Idols were utterly at variance with the temple of God. The two were antagonistic, contrary. The presence of idols desecrated the temple. Ahaz and others incurred the wrath of God by causing such defilement. **We . . . temple of the living God.** Christians are a temple of God in the mystic sense. (Compare 1 Cor. 3 : 16; Eph. 2 : 21, 22; 1 Tim. 3 : 15; Heb. 3 : 6; 1 Pet. 2 : 5.) What applies to the Church is true of the individual members. "The living God," opposed to dead idols, imparts life to these temples of His love. **Even as God said** (Ex. 29 : 45; Lev. 26 : 12). A word of promise applicable to Israel after the spirit at all times. **I will dwell . . . walk in them.** The Divine presence in the voice, the pillar of cloud and fire, in the tabernacle and temple, was regarded as typical of

better things to come. "Will dwell," signifies the constant Divine presence, "will walk," the work of God (BENGEL). The citation is a composite one, combining the two above texts, unless indeed the setting of the tabernacle (Lev. 26 : 11) be taken as implying the indwelling of God. **Their God, . . . my people.** An expression of the gracious communion between God and man which, on the one hand, is the pledge of every blessing, and, on the other, excluded all fellowship with the idolatry of unbelief. God institutes the covenant for the benefit of the people. On God's part the covenant is perfect.

Ver. 17. **Come ye out.** As the priest and the Levites were to leave Babylon, with its idolatry, so the Christians of Corinth were to depart from the circle of heathenism by which they were environed. Of course this applied to all in similar communities. **Be ye separate.** Separation is sometimes the only safeguard against contamination. Israel was isolated by the Lord, separated from the Gentiles. The Church and the world must be "separate." The Lord Himself draws the line of demarcation. **Touch no unclean thing.** Heathenism is meant by the unclean thing. All the practices which had grown out of the spirit of idolatry are included, and the term "unclean" is to be taken in a much wider sense than the worship of idols. **Receive you.** When the Lord gathers His people in their flight, acts as their rere-ward, He receives them (Isa. 52 : 12). This is the view of Osiander and most expositors (20 : 34). Separation from the heathen often demanded the giving up of intimate social relations, even the breaking up of home-ties, because heathenism penetrated into the life of the family, e. g. at the table, where libations were made to the gods : hence, the comfort contained in the words :

"I will receive you." The Church received those who had left their heathen friends for Christ's sake, with open arms, and above all the Lord was their refuge.

Ver. 18. **To you a Father.** The Fatherhood of God depends on the conditions just laid down. In various passages of the O. T. the children of God receive this assurance, which shows them the heart of the Father, who will provide for those who have left all in obedience to His command (Ex. 4 : 22; 2 Sam. 7 : 14). **Sons and daughters.** Instead of the word "children," the Apostle, following Isa. 43 : 6, extends the comfort of the assurance to women by special designation, because their obedience to the command to come out from among the heathen and be separate was rarely rendered without experiencing exceptional affliction (BESSER). **Saith the Lord Almighty.** The thought of the text is presented by the entire Scripture, and expresses the mind of Scripture as a whole. This verse is a combination of various passages (LIAS), as it were, a mosaic of citations (PLUMPTRE). The appellation "Lord Almighty" may have been suggested to St. Paul by the Septuagint rendering of 2 Sam. 7 : 8. Besides the magnitude of the promise, which it indicates (BENGEL), we have in this appellation a reference to covenant love associated with the unlimited power of God.

Ver. 1. **Having . . . promises.** An affectionate exhortation in the first person, based on the promises just mentioned and applicable to all Christians. Because we have these promises, "therefore" we should be moved by them as the children of promise. **Cleanse ourselves.** Purity of life is required of us. Sin is uncleanness. Through Christ we are pardoned sinners; in Christ we are to be clean children. The word *molusmos*, defilement, occurs only in this passage in the N. T. The

Septuagint uses it (Jer. 23 : 14) of the sin of Sodom and Gomorrah. The cognate verb is found in Rev. 14 : 4, denoting sexual impurity, and 1 Cor. 8 : 7, concerning defilement of conscience. "All defilement" includes both, and especially the sexual corruption which honeycombed the literature and the life of the Roman Empire. Defilement of flesh is mentioned first, because of its grossness. But even from the defilement of the Spirit, those "secret, subtle vices by which the spirit or the man inwardly defiles himself before God, although before the world it does not so appear" (LUTHER), we are to cleanse ourselves. **Perfecting holiness.** That holiness which has been begun in us is to be persevered in with a view to its completion. The end is to be kept in view constantly, Greek epitelountes (LUTHER). "Continuing (the work of) sanctification. To begin is not enough: the end crowns the work" (BENGEL). Growth in grace, increase in holiness. Perfection is the aim of the Christian. Perfect consecration, holiness, can only be striven for in the fear of God, which brings home to our hearts the fact that we are not perfect, and urges us to more earnest cleansing of flesh and spirit (Phil. 3 : 12). Not to advance in the narrow way means to go backward (ST. BERNARD). The Apostle closes with the fear of God, as he began the train of thought in ch. 5 : 11, with the same motive as a basis, narrowing the conscience, but enlarging the heart.

(N.) *St. Paul's Joy because of Godly Sorrow* (7 : 2–16).

2–16. Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn *you:* for I have said before, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were*

fears. Nevertheless he that comforteth the lowly, *even* God, comforted us by the coming of Titus: and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you sorry though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry, after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death. For behold, the selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore we have been comforted; and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in everything I am of good courage concerning you.

Ver. 2. **Open your hearts.** A free rendering of the Greek verb "*Choresate*," lit. "make room for us;" the A. V. "receive us." The reference is to ch. 6: 12, 13. St. Paul speaks as one who loves them; he could be understood and appreciated only by the heart. **We wronged no man.** By asperity, tyrannical conduct, a domineering course, men may be wronged. The Apostle asserts his innocence to those familiar with the circumstances. **We corrupted no man.** By false doctrine, by evil example, men are corrupted. But the Apostle had not abused his Christian liberty; on the contrary, he had been careful not to give offence. **Advantage of no man.** The man who wrought with his own hands to make pro-

vision for his temporal wants could not be charged with avarice. Covetousness leads men to overreach or defraud others. Enemies might charge St. Paul with such things; he appeals to those who know better.

Ver. 3. **Not to condemn.** Not condemnation, but reformation, improvement, is the purpose. Literally the clause reads: "I speak not unto condemnation." The Apostolic object is to raise up, not to cast down. **Said before.** (See ch. 6 : 11 ff.) From this passage they could for themselves see the attitude of his heart. With genuine pastoral anxiety he would avoid all misunderstanding. **In our hearts, to die together and live.** Another appeal to the heart. Note the scope of the explanatory words. Union in death and life, Christian union, is a matter of the heart. The heart knows of no separation; its love abides. Love shares death and life, and when a loved one dies, the heart is drawn into that death. St. Paul is ready to die with them, if need be, to live with them and for them, if it can be.

Ver. 4. **Great . . . boldness of speech.** With the frankness that arises from confidence, he addresses them. (Comp. Eph. 3 : 10.) The context of the verse describes the frame of mind which causes him to speak plainly, fully, and without reserve. Joyous confidence opens his mouth. **Great . . . glorying on your behalf.** Instead of condemning, he boasts of them. The act of glorying is meant. He glories on their behalf. Overlooking the past, he thinks only of the present. **Filled with comfort.** For this he had yearned when his heart was heavy on their account. Comfort was his first theme at the beginning of the Epistle. His steadfast hope has been realized in its fulness. **I overflow with joy in . . . affliction.** My cup runneth over is the saint's experience. And this in the midst of affliction, of which there was much. "All

our affliction." The superabundance of present joy rises above the multitude of present afflictions.

Ver. 5. **Into Macedonia.** (Comp. ch. 2 : 13.) At Troas the Apostle had found no relief for His spirit. Even in Macedonia there was no change for the better. **Flesh . . . no relief.** The unrest in his spirit continued. He attributes this to the "flesh," the natural man, "the purely human essence composed of body and soul and determined by this combination, in its moral impotence and sensuous excitability, apart from Divine Spirit," weak human nature. His flesh found no rest. The spirit indeed was willing, but the flesh was weak (Matt. 26 : 41). **But we were afflicted on every side.** Not merely surrounded with afflictions pressing in upon the flesh in its weakness from without, but the added pressure of affliction from within. **Fightings . . . fears.** In all likelihood he was between two fires from without, kindled and kept alive by Jews and Gentiles. But these were not as grievous as the waves of fear which surged within and threatened to engulf him in despair. The Lord hears His saints and brings them out of the horrible pit. To learn to understand the sighs of the saints was Luther's wish. God solves the mystery and fills the emptied earthen vessel with power from on high, the power of Christ.

Ver. 6. **Comforteth the lowly.** In His dealings with men God has ever been the Comforter of the lowly. God delights in the lowly. He hath exalted them of low degree (Luke 1 : 52). The Lord says that those who are lowly in heart, like Himself, shall find rest unto their souls (Matt. 11 : 29). **Coming of Titus.** The arrival of Titus, with cheering news from Corinth, was the very best way of bringing comfort to those whose principal burden was their concern for the Corinthian

Church. God alone knows what particular comfort is needed.

Ver. 7. **Not . . . coming only.** The very sight of this beloved disciple, his true son in the faith, was quickening. Aside from every other consideration the arrival of a dear friend is a comfort. How closely men like St. Paul, Timothy, and Titus were bound together in Christ. **Comfort wherewith . . . in you.** Titus had been comforted by his experience at Corinth; his comfort is renewed as he brings the message to Paul and Timothy, who are refreshed by the comforting report and the comforted messenger. Thus there is a communication of comfort in a twofold way: from the fact that Titus was comforted and from that which he related. See how the lives of these brethren were intertwined. **Longing, . . . for me.** All the fears of St. Paul were allayed. The Corinthians were not estranged. On the contrary, their longing was to see his face, their mourning that they had grieved him by their conduct: their zeal to atone for the past by obeying his instructions; of which zeal their course had furnished proof. They had repented and were now in earnest: the admonition of the Apostle had fallen on good ground. **Rejoiced yet more.** Joy was added to joy. With the arrival of Titus his joy began, and it grew while Titus related what he had seen at Corinth, and the effect of St. Paul's letter.

Ver. 8. **Sorry . . . not regret.** Why the accumulation of joy just mentioned? The fact of the sorrow stood out in indelible relief; it belonged to the past. The Apostle does not now regret it in view of its fruits. That sorrow was a salutary necessity. **Did regret.** Instead of causing perplexity the outspoken regret of the Apostle gives us an insight into the character of the man. He is frank and sincere. He did regret. Why should

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an inspired Apostle regret having written as he did? His love for the Corinthians, which would fain have spared them the sorrow, overcomes him in his hours of depression and human weakness: he is lost for the moment in their sorrow, and regrets the act. But he could not undo it. The letter contained the truth of God, inspired by the Holy Ghost. **Epistle . . . sorry, . . . for a season.** The most natural explanation of the difficulty, which has led to various punctuations of the text, is that found in Luther's translation, which makes this last part of the verse parenthetic, and joins the next verse to the preceding words: if I did regret it. The regret is acknowledged. According to this construction we would read: If I did regret it (for I see that that Epistle made you sorry, though but for a season) now I rejoice. We notice the gratification of the Apostle that the sorrow was only for a short time, as showing his love for his spiritual children. He is thoroughly consistent in his attitude toward them.

Ver. 9. **Rejoice, not . . . sorry.** The time of rejoicing had come for him, but in his affectionate solicitude that they may see how far he is removed from anything like taking pleasure in their pain, he expressly guards against it. **Sorry unto repentance.** Not sorrow by itself, but sorrow unto repentance has given him joy. In vain do men sorrow if not to repentance. Sorrow often finds an outlet in penance, self-inflicted punishment, but the word "repentance" differs widely from penance. "Repentance," *metanoia*, one of the fundamental ideas of the N. T., is expressive of a change of mind, a changed relation to God, strongly practical in its bearing on the life of the individual. **Sorry . . . godly sort.** Literally, sorry according to God, by which the quality of the repentance is pointed out. Such a sorrow, as God wills,

looks unto God and follows the will of God in the entire bearing and conduct of life. All other sorrow is apart from God and leads men farther away from Him. **Loss . . . in nothing.** Satan would have had them suffer loss through the Apostle's letter of correction. Their mind might have been turned away from God by his devices. As it was, their sorrow of the right kind prevented the loss of any spiritual possession. The clause is one of purpose, connected with the preceding one.

Ver. 10. **Godly sorrow worketh . . . unto.** That this sorrow is effective, that it is not of a kind to stop short, but operates by bringing about repentance under the influence of the Gospel, is the first point taught in this verse. That the final object for the sorrowing is salvation, eternal salvation, is the second point. Thus there is a steady advance until the goal of perfection is reached. The precise significance of "worketh" and "salvation" must be taken from the general tenor of the Pauline teaching. **Repentance . . . no regret.** The A.V. reads: "repentance unto salvation not to be repented of." The Revised Version inserts the words "a repentance" in italics, and by so doing makes a comment on the text, as though the clause "which bringeth no regret" qualified the "word" repentance. The question is, whether "repentance" or "salvation" is qualified by the above clause. Meyer argues at length in favor of this qualification of "salvation," but the majority of interpreters, including Augustine and Luther, are of the opinion that "repentance" is the word thus qualified, while some with Erasmus and Plumptre, are not altogether decided, though leaning toward the connection of the clause with "salvation." Plumptre says that the phrase may qualify either "repentance" or "salvation," but that the latter seems preferable. In view of all this we are justified in

taking the more natural view, since "salvation" is certainly not something to be regretted, that it is the "repentance which bringeth no regret, for the very reason that it is a "repentance unto salvation." **Sorrow of the world . . . death.** Eternal death, as opposed to eternal salvation. Between the sorrow of the world and death there is no transition at all comparable to that between "godly sorrow" and "salvation." There is no *metanoia*, no "change of mind," nothing, indeed, but a steep descent from "sorrow" to "death," ungodly sorrow being also active and working its proper conclusion, i. e. the extinction forever of all hope, of all life. The word "world" is here used to designate all those who are living apart from God, the ungodly, whose sorrow is not "according to God." Death marks the end of the operation of this sorrow, not the particular mode of leaving this life, such as suicide from despair, but eternal death, as can be seen by comparison with the end of godly sorrow, which is salvation.

Ver. 11. **Behold, . . . selfsame thing.** An emphatic exclamation, which prepares the way for the statement as to what is meant and calls attention to the delightful effect produced by it. **Sorry . . . godly sort.** A repetition which evidently partakes of the emphasis of the preceding words, in view of the details which now follow. St. Paul analyzes well, because he has a fruitful theme: the abundance of spiritual effect wrought by godly sorrow. **Earnest care.** Earnest care, activity, diligence (LUTHER), whereas they had been negligent and indifferent in the matter of discipline. **Clearing.** Each of these points is from now on introduced by the Greek word "*Alla*," emphatic in its bearing and equivalent to "Yea, rather." The "clearing," i. e. defence, was first made to Titus and by him communicated to St. Paul. **Indig-**

nation. They were vexed at themselves on account of their conduct and at the offence given in the Church. **Fear.** Like that of the Church at Jerusalem after the judgment visited on Ananias and Sapphira (Acts 5 : 11), connected with the question of the Apostle : "What will ye? Shall I come unto ye with a rod?" (1 Cor. 4 : 21). **Longing.** Coupled with their fear was the yearning to behold the Apostle and enjoy his presence. **Zeal.** Zeal for the purification of the Church by the proper method, having the good of the offender as its object. **Avenging.** In the punishment of the offender (ch. 2 : 6). **Approved . . . pure.** All the points just mentioned in detail evidently lead the Apostle to the conclusion reached in this clause, which has been needlessly burdened with comment as though there were some serious difficulty in it. The verse is complete in itself and explains itself. St. Paul is not speaking in a tone of clemency (BENGEL), in a conciliatory way, as one who wishes to be as kind as possible, nor yet of acquittal from positive participation in the offence (MEYER), nor of the sin of impurity generally (PLUMPTRE), nor of forbidden marriages (HUNNIUS), but of the purity of the Church restored to its obedience in the Lord, and purged of "the matter" which had defiled it. This seems to be the view of Baldwin ; it is clearly that of Besser and agrees with the sequence of thought.

Ver. 12. **Although I wrote.** St. Paul might have refrained from writing, but what would have been the result? His own conscience and the Church at Corinth would have suffered loss. Silence is not always golden. **Not for his cause . . . wrong.** Concern for individuals was not the motive which inspired the letter. The wrong-doer could only be reached through the action of the Church. To heap abuse on, or wound the feelings of, the sinner would not have entered St. Paul's mind. **Nor**

. . . **suffered the wrong.** Who suffered the wrong? The same verb is used, first actively, then in the passive. Some one inflicted an injury and another suffered the injury. Who was the injured party? Was it St. Paul? A number of interpreters have taken this view, which, to say the least, is strained and awkward as a way of referring to himself; besides the Corinthians were more directly injured than St. Paul; yet, it would hardly do to apply the word to them, because it is used in the singular number. Another forced interpretation is that of Theophylact, who takes the adulteress to have been the person injured. The most reasonable view regards the father of the incestuous person as the one who suffered the wrong. Theodoret assumes that he was already dead when the incestuous marriage took place: all proof of this is wanting, however, and the difficulty in regard to the obtaining of a divorce, necessary to another marriage, vanishes, when we bear in mind that, under the Roman law, wives had the power of divorcing themselves. No more need be said on this unpleasant subject: St. Paul himself would rather have been silent altogether; but he was forced to speak, however, reluctantly. **Care for us.** The reading of the received text changes the order so as to make the rendering: "Our earnest care for you." The weight of authority is in favor of the former version, which is supported by the context (ver. 11), "what earnest care it wrought in you;" and which is also followed in Luther's translation. The motive of St. Paul in writing looks to the Church at Corinth for a result, shown in "earnest care" or diligence. **Manifest . . . God.** The earnest interest which is the mainspring of the diligence was to make an impression on the Corinthians themselves. Manifestation lies in the nature of diligence, but the important feature was to have the Corinthians realize that they

were again in unity with the true servants of Christ. These were again recognized as having their authority from God, and this could not be made manifest to the conscience of the Corinthians, except "in the sight of God," by whom the eyes of their understanding were enlightened. They were to see themselves, as they were, in the light or the fruit of their repentance.

Ver. 13. **Therefore . . . comforted.** For this reason, because my object has been attained. Conscious diligence on your part, the fact that you realize what has been committed to us, has brought comfort to our hearts. **And in our comfort.** Better: "Added to our comfort," something which came "upon our comfort" as an addition to it. **We joyed the more . . . joy of Titus.** What an insight this gives us into the great heart of the Apostle! His was the genuine Advent spirit. No wonder that he could rejoice in the midst of tribulations. The man whose joy can be so much increased by the sight of another's happiness must live very close to the heart of God. To delight in the joy of others, to make others happy, is St. Paul's blessed function as a minister of the Gospel. **His spirit . . . refreshed.** The spirit of Titus stood in need of refreshing. A delightful experience awaited him at Corinth: he was greeted there by a united Church, eager to serve the Lord and to honor His servants. All the members contributed their share toward the refreshment of Titus. Opportunities to refresh the spirit of others belong to the sphere of highest Christian privilege.

Ver. 14. **Gloried . . . on your behalf.** St. Paul admits the fact that he had boasted of them. In all likelihood the boast was an expression of confidence that they would receive the letter of admonition in the right spirit, a confidence based on his intercourse with them. Their

conduct during his stay among them doubtless furnished him with grounds on which he could build his hope, and of these things he had boasted. **Not . . . to shame.** The boast is not to be regarded as a polite statement (MEYER) to please the Corinthians; a thought which is refuted by the suggestion that it would have been a shame to them, if he had been put to shame by a different course on their part. Anything less than compliance with his letter would have been a disgrace to them. **All things . . . in truth.** Another reminder, and comprehensive withal; not by any means limited to what St. Paul had said to them about Titus (CHRYSOSTOM). The clause is a brief sermon against the whole opposition to the Gospel and its true ministers, in one word against the "lie," active then as now, the characteristic of the world in its league with the kingdom of darkness. No exception is made to the implied duty of speaking "in truth." St. Paul neither loveth nor maketh a lie. "All things" is the sphere occupied by "the truth." **Our glorying . . . found to be truth.** The glorying was verified, proved to be truth. Tried, tested, like gold in the crucible, St. Paul's boast concerning the Corinthians endured the ordeal successfully. He had spoken the truth; their conduct bore him out, corroborated his statements to Titus.

Ver. 15. **Affection . . . more abundantly.** Titus loves the Corinthians more and more. The law of growth applies to Christian affection. Love is to grow toward the brethren unto greater abundance. Past faults are not to impede its progress, when true repentance has put forth its fruitage. **Remembereth . . . obedience.** Obedience is to be remembered by the brethren: sin is to be forgotten. Titus remembers their obedience with loving joy, all the more because it was general obedience on

the part of all. Obedience toward Titus; nay more, obedience toward God, because they were convinced of the Divine truth of the message. **With fear . . . received.** That is, as the ambassador of God. No fear of Titus as a man, no trembling before him out of personal dread. The affection of Titus toward them would have been diminished rather than increased by any such exhibition of fear. A higher fear had taken hold of them: the fear of God, of His judgment, moved them to receive Titus as the bearer of the Divine message.

Ver. 16. **I rejoice . . . of good courage concerning you.** The first part of the Epistle finds a fitting conclusion in this expression of joy. There is nothing abrupt about it, so that the word "therefore" which occurs in the A. V. is not needed to point out the connection of the verse with all that precedes. A kind of independence marks the verse, indicating that it is a summary declaration of the Apostle made in view of all that has transpired and all that he has written, and, at the same time, expressive of his confidence for the future. Looking backward and forward, he fortifies the way for the same expression of confidence met with in the second part of the Epistle. The joy of the Apostle here arises from his "good courage" concerning the Corinthians. The demands of the future rise up before him, the needs of the Church, the duty of the Church. He looks upon the Church at Corinth. Now that the great trial of their faith has reached its joyful consummation, he is of good courage concerning them "in all things."

II. The Collection for the Poor Saints at Jerusalem (ch. 8, 9).

(A.) *St. Paul's Pastoral Wisdom in this Matter* (ch. 8).

1–24. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* your love to us, *see* that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I give *my* judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not. For *I say* not *this*, that others may be eased, *and* ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

But thanks be to God, which putteth the same earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches; and not only so, but who was also appointed by

the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness: avoiding this, that any man should blame us in *the matter of* this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you. Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to youward; or our brethren, *they are* the messengers of the churches, *they are* the glory of Christ. Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

Ver. 1. **Moreover, . . . make known.** A new topic is introduced by these words. At the close of the first Epistle St. Paul had given directions concerning the collection for the poor saints at Jerusalem. The subject still engrossed his attention, and he now proceeds to make known to the Corinthians what others had done, and in what spirit they had proved their interest in the welfare of their needy brethren. **The grace of God . . . in the churches of Macedonia.** A gift is announced, but not a gift for the relief of the poor at Jerusalem, nay, a greater gift, that of the grace of God to the churches of Macedonia. In this way the Apostle introduces the subject of the collection. His object in so doing was to remove any false notions concerning merit in the benefaction. Grace is the gift of God, and without it there is no such thing as Christian giving. This truth is made prominent, lest Christians be tempted to glorify themselves in their gifts to others.

Ver. 2. **Proof of affliction.** While the affliction is not specified, we are justified in referring it to persecution, to which the Christians were always exposed in heathen communities; an instance of which is given in Acts, ch. 16. But the trial of their faith had been a test, which verified the quality of their profession. **Abundance . . . joy.**

Connected with the "proof of affliction." In the midst of affliction, or, perhaps, in spite of it, there was much joy. Deliverance from affliction brought joy to them, after they had stood the test (LUTHER). **Deep poverty abounded unto.** On the other hand, poverty marked by depth, which has gone down to the depth, abounded. In what way? Out of the depth of poverty riches came forth. Macedonia had been impoverished by a succession of wars. Other causes doubtless contributed to subject the Christians to exceptional poverty. Notwithstanding this, or even because of this, they were fruitful in giving. Their very poverty became abundant "unto the riches of their liberality." Paradoxical as it may sound, their poverty made them rich, more inclined to give what they could. The primary meaning of the Greek word translated "liberality," as used in ch. 1 : 12, is singleness of heart, absence of all selfish motives, which, when applied to the spirit of giving, furnishes the secondary meaning, i. e. "liberality."

Ver. 3. **According to their power.** Which is in itself a rarity, since simplicity, singleness of heart, in the estimate or valuation of one's ability is so rare (BESSER). One may easily think himself unable to give as much as could be given without personal deprivation. **Beyond their power.** They went farther; they made a personal sacrifice; they gave according to the testimony of St. Paul, who knew their circumstances, "beyond their power." **Own accord.** Without any urging or pressure on the part of the Apostle. Appeals are often necessary, persuasion must be employed, to induce men to give to the needy. Knowledge of the distress is all that was needed by the Macedonian Christians; the grace of God did the rest.

Ver. 4. **Beseeching . . . intreaty.** Another phase of

their single-hearted liberality is disclosed by their earnest intreaty to be permitted to give as they wished to give. The use of the two terms "beseeching," and "much intreaty," or exhortation, renders the clause emphatic and proves how very anxious they were to avail themselves of the privilege of "brotherly love." **This grace.** Kindness toward the donors, not a favor from them, but to them. This is a reflection of the divine grace. St. Paul may have dissuaded these poor people from giving beyond their power. Such love for the brethren could only come from a greater love, from Divine grace itself. **Fellowship in the ministering.** The "grace," the "fellowship," are both connected with the service or "ministering" to the saints. Grace indicates their motive and fellowship the participation in the service; hence, the favor of taking part in the ministering. The communion of saints demands a communication of love, an idiomatic communication necessitated by the communion. It is idiomatic because it is peculiar to Christians.

Ver. 5. **Not as . . . hoped.** He had not hoped for so much; they had exceeded his expectations in this whole matter of giving. A blessed and rare disappointment. **But first . . . own selves.** What led the Apostle to this conclusion? Evidently the self-sacrificing spirit manifested by them. First self had to be given, everything else followed. Men may give much, and yet not give "their own selves." Money is not the measure of the gift, but the spirit which shows that nothing will be kept back if the Lord hath need of it. Self means, not only all that a man hath, but all that he is. **To the Lord.** The highest gift, that of one's own self, is due to the Most High. Grace had taught the Macedonians this lesson. They had become true disciples, ready to forsake all and follow the Lord (Acts 4 : 32). **And to us.**

First to the Lord Himself, and then to His minister. "Because the surrender is not a *prius in time*, but in degree: to the Lord before all, and to us" (MEYER). According to God's own arrangement, which led the Christians of Macedonia to appreciate the relation of the ministry to God and to themselves. They knew that it was the will of God that they should obey His servant unselfishly.

Ver. 6. **Exhorted Titus.** The grace of God in its working among the Macedonians had the effect of urging the Apostle to exhort Titus. The A. V. renders "desired" instead of "exhorted," which is stronger and expresses the force of the original more vividly. A series of impulses is given by the grace of God: first, the Macedonians are impelled; then St. Paul is impelled by the Macedonians and Titus by St. Paul. **A beginning before.** Toward the collection for the poor at Jerusalem according to the Apostle's directions (1 Cor. 16: 1–3), Titus had made a beginning during his visitation at Corinth. The verb, which is an exceptional compound verb in the Greek, but clear in its significance "to make a beginning before." **Complete . . . this grace.** What has been begun by Titus is to be completed, including this grace. "He shall complete among you—in addition to whatever else he has already begun and has still to complete—also this benefit" (MEYER). Grace as in ver. 4, kindness, "this grace," this particular illustration or application of kindness, a work of love, charis, Christian charity.

Ver. 7. **Abound in everything.** Similar to 1 Cor. 1: 5, where "enrich" is used as a synonymous active term, abundance thus far characterized every relation of their life. The Apostle passes over to a direct exhortation to the Corinthians, introduced by the word "but," somewhat like "however." The duty of praise is plainly exempli-

fied by this tribute. **In faith . . . earnestness.** Faith leads the list, as the fruitful daughter of grace, and mother of all the Christian graces; abundant faith will find abundant utterance; the Divine Word will find its response in the human word; in like manner the abundance of Christian knowledge is not to be inactive, but applied science, in all diligence or earnestness, knowledge as manifested in practical activity. **Love to us.** A favorite thought with St. Paul, and yet only a transition to love for others. Much as he values their love to himself, he mentions it here to prepare the way for an extension of their love to the poor saints at Jerusalem, **In this grace also.** They knew St. Paul, but the poor saints at Jerusalem were strangers and remote. St. Paul is not pleading for himself, but for others. Ye abound in everything, ye abound in your love to me, let this same abundance make itself felt among your needy brethren, whom you have never seen.

Ver. 8. **Not . . commandment.** Not as he speaks (1 Cor. 14 : 37). (Compare also 1 Cor 7 : 6.) If a commandment had heen received by the Apostle in regard to this matter, he would have used the language of command; the object to be attained was, however, not to be brought about by an assertion of authority. **Proving.** A test is to be made. The medium for the test is the earnest diligence of others, not members of the Church at Corinth, but of the Macedonian Churches. **Sincerity.** Whether your love is sincere, i. e. genuine, legitimate, as coming from the right source. The quality of their love is to be tested. Love is not always unfeigned, nor is all giving the fruit of sincere love. The Greek word for "sincere" primarily means "of genuine descent, legitimate." St. Paul applies the adjective to Titus and Timothy. (See Tit. 1 : 4; 1 Tim. 1 : 2, and also Phil. 4 : 3.)

Ver 9. **Know the grace of . . . Christ.** Grace is inseparable from the Lord Jesus Christ. Its meaning in the N. T. is bound up with the Lord. Much stress is laid upon the knowledge of it. The Corinthians had this knowledge. It is to furnish them with the motive, as it furnishes the Apostle with a reason for not speaking by way of commandment. **Though . . . rich.** Possessing wealth without limit, rich in all the treasures of the Godhead, absolutely rich beyond all things visible and invisible, beyond the conception of any creature. This was a part of their knowledge, and they knew it but in part. A knowledge, not agnostic, indeed, but transcendent. **Your sakes . . . poor.** Still greater knowledge, of more interest to them and to all sinful men. They knew this also, the poverty of our Lord Jesus Christ. They knew that the Son of God, Divinely rich, had become the Son of man, humanly poor, yea, very poor "for their sakes." Hence the application, first to themselves. **That ye . . . rich.** The Lord became poor for your sakes, ye are to become rich through His poverty. In both these lies a personal motive. The Lord's poverty, and their riches, are to move them to make another application of the truth contained in this knowledge. Their riches in Christ far surpassed all earthly wealth. Christ's poor needed a part of their earthly store. The application is to press itself home to their hearts by its own force.

Ver. 10. **My judgment.** It is simply as a matter of opinion, not of command, that the Apostle proceeds to give suggestions concerning the collection. Certain points commend themselves to his judgment. **Expedient for you.** Because this course of advice or suggestion is "expedient," i. e. profitable, one that will bring about the best results. An explanatory clause, assigning the

reason for the course pursued. **Who were the first to make a beginning a year ago.** Once more a comparison is made: Corinth had actually preceded Macedonia in the work of collection. A year ago, i. e. last year, an approximate phrase, not fixing the precise limit, intended for and understood by the recipients of the Epistle. When did the year begin? The first Epistle was written about Easter. While other reckonings have had their advocates, especially the Attic and the Macedonian, in view of the fact that St. Paul was addressing Greek Christians, as also the Jewish ecclesiastical year, beginning with the month Nisan (March), the view which appears to be the most natural and which has found considerable acceptance, is that he followed the reckoning of the Jewish civil year, beginning with the month Tisri (September). Accordingly the Apostle, writing after the beginning of the New Year, could speak of the work as having been begun "last year." **Not only to do, but also to will.** Much unnecessary discussion has been devoted to the order of the verbs, not because of any difficulty in the meaning of words, but on account of the placing of "to will" after "to do." As early as the second century an inversion of the natural order is assumed by the Syriac Version. "To will" has also been regarded as referring to the future, willingness to do still more, and "to do" to what had already been accomplished. The motive is of greater moment than the deed itself. All the "doing" depends upon the "willing," i. e. the cheerfulness which precedes and leads to the act. "To will," in the Greek, is in the present tense, and denotes the attitude of readiness which prevailed in the case, "not mere acting upon the impulse of the moment, nor by imitation, nor from constraint," but from deliberate conviction of the heart. To this the Apostle proceeds to appeal.

Ver. 11. **Complete the doing.** Something seems to have interfered with the prompt performance of the work. The trouble was not a lack of willingness, as the context amply proves. **Readiness to will.** The word "was" which is not in the original is apt to make the impression that the "readiness" belongs to the past, whereas there is a parallel between this expression and the following. "Readiness" signifies the "bent" or "inclination" of the willingness. **Completion . . . ability.** In proportion to the inclination of the mind which marks the willing, so the completion is to be. Ability, lit. what one has, one's means. A necessary qualification by which the proportion is made clear.

Ver. 12. **Readiness.** But one absolute condition is laid down: a willing mind. The actual giving is altogether relative. The proposition is general and fundamental, since God looks to the motive. Quality, not quantity, is the rule in the Kingdom of God. **Acceptable.** This readiness of mind is acceptable and the measure is what a man hath, which is a conditioned form, referring to the circumstances of the donor, "as he may prosper" (1 Cor. 16 : 2). A gift may be very small, and yet highly acceptable. The widow's mite (Mark 12 : 43). **Not according.** The Lord is not like an austere man, reaping that He did not sow (Luke 19 : 21.) There is no injustice in Him. A rich man's gift is not more acceptable than a poor man's contribution. Poverty may be, and very often is, discounted by the world; but the Church is to form its estimate according to the Divine standard.

Ver. 13. **Others . . eased, . . . ye distressed.** Some might object that the collection would redound to the "ease" or refreshment of others, i. e. the Christians in Jerusalem, while the Corinthians bore the burden and

were distressed by depriving themselves for the sake of Jewish brethren. Narrow-minded people would say: "Charity begins at home." It is the same old argument with which the Church is obliged to deal in her missionary and charitable work at the present day. Human nature being the same, in its weakness, then as now, we can easily account for St. Paul's disclaimer. "No, our Lord Christ does not desire that I make a beggar of myself with my property and make a lord of the beggar, but I am to assist him in his needs, and help him as well as I am able, that the poor man may eat with me, and I with him" (LUTHER). **Equality.** Communism has insisted upon the word "equality" as though an absolute level of possession were meant, one to have as much as another. The Anabaptists were of this opinion, and at the present day the current of communism has assumed vast proportions. St. Paul takes up the subject of Christian equality of goods, and shows what is really contained therein. (Comp. Acts 2 : 44.)

Ver. 14. **Your abundance . . . supply . . . want.** Now is the time of Jerusalem's need; this is Corinth's opportunity to aid the needy. Not communism, but communication. "But to do good and to communicate forget not" (Heb. 13 : 16). Communism would put an end to the equalizing work of love, which is a part of genuine Christian life. At that time the Church of Corinth had abundance, Jerusalem was in want. The overflowing cup of Corinth is to pour of its abundance into the empty vessel of Jerusalem, that her want be supplied. **Their abundance also . . . supply.** Not only ver. 13 (MEYER) but also ver. 15 indicates a parallel of earthly abundance and want. Reciprocity is the idea. At this present time your abundance is to supply their want; you may look to them for a return of the grace

in case your relative position is inverted by a change of circumstances. A number of commentators, both ancient, mediæval, and modern, interpret the "abundance" mentioned in this clause of spiritual blessings to accrue to the Gentile Christians from their Jewish brethren. Among them are Jerome, Chrysostom, Theodoret, Anselm, Estius, Bengel, and Michaelis. Estius arrives at the conclusion that "this expression of the Apostle shows over against the heretics of our time (Protestants), that Christians of less holiness can be assisted even unto the future life by the merits of the saints." This Roman Catholic perversion falls to the ground with the principal assumption that "spiritual" gifts are meant, which is not only unhistorical, but also out of harmony with the context. **That there may be equality.** Not disparity caused by want, on the part of some, while others enjoy abundance. Equal relief from the burden of want, not an equality as to the amount of property; of special force as it concerns giving by Christians to their needy brethren (CHAMBERS). These dare not be allowed to suffer by their more favored fellow-Christians, whose equals they are in Christ; hence the importance attached by the Apostle to this "equality."

Ver. 15. **As it is written.** (Exod. 16 : 18.) Quoted with sententious brevity, a familiar passage well known as a miracle, and containing a practical lesson, taught by God Himself and emphasized by the Lord in the petition: "Give us this day our daily bread." **Gathered much . . . nothing over.** Man gathered the manna in the wilderness, but God did the measuring. Some were doubtless bent on gathering as much as possible, but when it came to the measuring in the tent, it was found that he had just as much as his family needed: nothing over. The miracle is a mighty protest against the spirit

of greed, of hoarding merely for the purpose of accumulation. Worms spoiled that which was hoarded for the morrow in unbelief. **Little . . . no lack.** Here we have an illustration of equality from the hand of God. Each was to have enough for his wants, and it was so, because God willed it. A miracle wrought this equality. A greater miracle is seen when human hearts are turned away from their selfishness by the grace of God and give of their abundance to those that have little in order that they may have no lack.

Ver. 16. **Same earnest care for you . . . Titus.** Note St. Paul's estimate of a minister's relation to the work of taking up a collection. He is glad that another brother is animated by the same spirit of earnest activity in the promotion of this cause. Devout thankfulness moves him, as he beholds the same activity on the part of Titus. He recognizes the fact that God had put the same earnestness of diligence into the heart of Titus which had been put into his own heart. It is a gift of God. "Putteth," literally "giveth" in the Greek. Such earnest care comes from above, from the great Giver. How clear this becomes when we observe that the earnest care is "for you," i. e. for the Corinthians, for their own benefit, the benefit of the givers, and not exclusively of the beneficiaries, since the gift is even more blessed to the givers than to the receivers (Acts 20 : 35).

Ver. 17. **Accepted . . . exhortation.** As stated in ver. 6. He was authorized by St. Paul to attend to the work. Without this he would not have taken the step on his own responsibility. When the word was given he accepted it with the modesty of a disciple. **Earnest, . . . own accord.** A climax is reached in his earnestness and spontaneous action. He went because his heart was in the work, and not merely in obedience to author-

ity. In this way his course presents itself in beautiful completeness: filial regard for order, and fulness of that zeal which acts of its own accord, i. e. spontaneously.

Ver. 18. **The brother.** Who was the brother sent along with Titus? St. Paul has left it an open question and much conjecture has taken place in consequence. Not a brother according to the flesh, but a brother in Christ, whose praise is spread through all the churches, i. e. most probably the churches of Macedonia, referred to in ver. 1. If he had been known to the Corinthians as Titus was, St. Paul would have mentioned his name. Barnabas, Silas, Luke, Mark, and even Trophimus and Aristarchus, have severally been suggested and upheld with various arguments as being here meant, but without clear proof. Even if the expression "in the Gospel" refers to the preaching of the Gospel, the theory that it was a Macedonian presbyter is not excluded. But the phrase "in the Gospel" doubtless means everything that concerns the furtherance of the Gospel. Moreover, if the question of fitness or adaptation, which Plumptre urges in favor of St. Luke, is to be of special weight in deciding who is meant, the argument would tell strongly in favor of a Macedonian brother who had gained experience in the gathering of the collection in those churches, all of whom united in his "praise."

Ver. 19. **Appointed by the churches.** Not only was this brother "praised" by the churches, but a special appointment was conferred upon him. The word "appointed," Greek *cheirotonetheis*, points to a popular election by show of hands on the part of the congregations. Of the other details we are not informed. **To travel with us.** This statement of the purpose for which the brother was elected is made in so general and comprehensive a way as to imply his assistance in the promotion of the

collection, as they travelled from church to church in Macedonia. We may well include in this the delivery of the "grace" at Jerusalem (BENGEL). **Which is ministered.** In their service two things were to be furthered: the glory of God and their readiness or willingness. Not indeed to show our readiness, i. e. to prove it, but rather to promote it. As the work went on and increased, their readiness also gained in intensity. The appointment of the brother had the happy effect of promoting both objects.

Ver. 20. **Avoiding . . . blame us.** In perfect harmony with the prudence of the Apostle, who would not have the ministry to be blamed. Of the two senses in which the verb may be rendered, the translation in the text, "avoiding," fits in much more appropriately with the clause which follows than the other: "arranging," or "making the arrangement." Precaution is necessary, that we be not blamed. **Bounty . . . ministered by us.** Men are only too ready to suspect those who handle the funds of the Church. St. Paul manifests his knowledge of human nature in the matter of this bounty, i. e. the abundance of the gifts, no doubt amounting to a considerable sum in the aggregate. Here was the world's opportunity to cast suspicion on a man, who indeed realized that he was only ministering in the matter, i. e. that it meant labor and trouble to him, but whose position made it all the more important to avoid blame, in proportion as it singled him out as a representative of the Gospel, in whose person the cause of Christ might be most effectively injured. The Greek word rendered "bounty" occurs only here in the N. T.

Ver. 21. **Things honourable.** "Providing for honest things." A.V. A certain beauty and nobility of conduct, which is generally recognized, is implied by the word

"honourable." Honesty in financial dealings is an important phase of "things honourable." Toward these St. Paul directs his mind, takes thought for them, is sincerely anxious to act honourably, as a Christian. His plans for future work are carefully prepared, with a view that no blot or even shadow of dishonor may cast a reproach on his movements. **Not only in the sight of the Lord.** Which is his first and chief concern, and absolutely essential to his own conscience. He first seeks the Divine approval of his motives; some might deem this sufficient; it was indeed intrinsically so for his relation to God. Looking no farther, sincere in his purpose, St. Paul might have given no further thought to the matter and acted "honourably," in assuming sole charge of those money matters, and acting entirely on his own responsibility. **But also . . . of men.** God sees him and judges him aright; but men also see him, and they may judge differently of actions which are right and honest in the sight of God. His motives are approved by God, but his movements are watched by men. Even the heathen appreciate "honesty" whatever their practice may be. His movements will be criticised by men, ready to find fault. Great care is necessary, in order that his movements may be as unimpeachable in the sight of men as his motives are pure in the sight of God.

Ver. 22. **Our brother.** Another nameless brother sent with Titus and the brother designated in vers. 18, 19. He is not named for the same reason which caused the name of the other to be withheld. In fact all attempts to arrive at a conclusion are purely conjectural. Epenætus, Apollos, Luke, Zenas, Sosthenes, Clement, Tychicus, and Trophimus have been suggested as probable, but the very array of names is in itself proof of our ignorance. **Whom . . . proved earnest.** A strong personal com-

mendation of this brother, who does not seem to have been quite as prominent as the other. The Apostle had evidently had abundant opportunity to prove his earnestness in various ways. **Now much more . . . confidence.** Additional force is given to the recommendation by these words. The brother's earnestness grew as he looked toward Corinth, full of confidence that their efforts would be crowned with success. His confidence in the Corinthians, we may well believe, arose from the accounts given by St. Paul, Timothy, and Titus.

Ver. 23. **About Titus, . . . partner.** If any one should ask any questions concerning Titus, the Apostle gives the answer: His relation to me is that of a partner, an associate, a partaker with me in the cause which we have in common, as implied in the Greek word *koinonos;* his relation to you-ward is that of a fellow-worker, ready to render you every assistance and to do his part of the work. Both relations are based on fellowship. **Our brethren . . . messengers . . . glory of Christ.** They are our brethren in Christ; that is their first and strongest claim on you; again, the churches have sent them as their messengers, Greek *apostoloi*, to you. Phil. 2 : 25, a similar use of the word "Apostle" occurs. By these two predicates the Church of Corinth is to be guided in receiving them. The last predicate represents these brethren as "the glory of Christ." A distinguished tribute: they were men who glorified Christ in their lives.

Ver. 24. **Shew ye therefore . . . the proof of your love.** Our version following Westcott and Hort has retained the imperative "shew," which is a gloss, instead of the correct participial reading, indorsed by Tischendorf. In place of the direct exhortation of the imperative we have an indirect one, which really takes

the conduct of the Corinthians toward these brethren for granted. Their cordial reception is assumed as certain. The Corinthians are not commanded to show the proof of their love; they are expected to do so because they are Christians. "Therefore," i. e. in compliance with the Apostle's recommendation of the brethren, "accordingly," the proof of their love will be shown in a reception and treatment corresponding to the recommendation. Their conduct is witnessed by the churches, in the face, i. e. in presence of the churches, ideally present in the case (MEYER). St. Paul's idea is that the churches would judge concerning the treatment accorded to the brethren. Their conduct would not only prove their love to those brethren; it would also prove that St. Paul's boast, his favorable estimate of their character, was not misapplied.

(B.) *The Principle of Christian Liberty* (ch. 9).

1–15. For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. *Let* each man *do* according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abouud unto every good work; as it is written,

> He hath scattered abroad, he hath given to the poor;
> His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the Gospel of Christ, and for the liberality of *your* contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

Ver. 1. **Touching the ministering . . . superfluous . . . to write.** The word "for" indicates the close connection with the preceding chapter; we are not, therefore, entering upon a new topic, as has been surmised, contrary to the setting of the text. We observe that "ministering," or "ministry," is used in the sense of the diaconate, i. e. providing for the bodily needs of the saints. To write to the Corinthians touching their duty in this regard is superfluous: they knew their duty. Not as to "what" was to be done, but as to "how" it should be done, is his object. All Christians are called "saints," without any distinction.

Ver. 2. **For I know your readiness.** Much stress is laid upon this point, which the Apostle has already commended (ch. 8: 11, 12). He again alludes to their forwardness of mind, not as a mere compliment, but on account of its fundamental necessity and importance. Note the positive declaration: "I know." **Of which I glory.** Man's readiness reflects the Divine glory. Wherever it appears, whether in Corinth or Macedonia, it fills the Apostle with exultation because of the power of Christ, by which men's minds are made "ready," inclined to every good work. St. Paul glories in the triumphs of Christianity, and well he might with the darkness of heathenism everywhere staring him in the face. **That Achaia . . . prepared for**

a year past. Achaia, instead of Corinth, leads us to infer that the central church was not the only one thus prepared. The wave probably extended to all Christians in the province, e. g. those at Cenchreæ. The effect of the zeal shown by Achaia was what the Apostle desired; Macedonia was aroused by the zeal of the brethren in Achaia, and many were stimulated by this example to salutary emulation.

Ver. 3. **Sent the brethren, . . . glorying . . . not be made void.** St. Paul has a particular point or feature in mind, which has led him to send the brethren to Corinth. We may term it one of the sides of the "glorying," i. e. the ground or contents of the glorying. As to this point the Apostle is anxious that no failure, no void or total lack should occur. **Prepared.** "That no collections be make when I come" (1 Cor. 16 : 2), is the exhortation alluded to. Promptness of action does not always follow on readiness of mind. Much depends on the right method to insure promptness; the requisite qualifications for the management of the details are not always present, and this makes itself felt most keenly when obstacles present themselves. Some such retarding influence had already hampered the movement and interfered with its completion.

Ver. 4. **Lest . . . find you unprepared.** A glance forward to the time of the Apostle's own arrival at Corinth. From the probability or contingency that he might be accompanied by Macedonians, it has been inferred that the unnamed brethren (ch. 8 : 18, 22) were not of that province. But this does not follow of necessity, as the Apostle speaks of what would be expected, not only by himself, but the Macedonian brethren, on his reaching Corinth. He has, therefore, made his arrangements to insure promptness, because he wishes to find

them prepared. **We (that we say not, ye).** The blame would belong to the Corinthians and the shame really be theirs, but the Apostle would have felt ashamed of his boasting, albeit the same arose from the confidence reposed in them. With great delicacy he puts his own feelings first: surely they would not put him to shame on account of his confidence in them. This "confidence," Greek *hypostasis*, originally foundation, base, ground, was based on the readiness of the Corinthians.

Ver. 5. **Necessary to entreat.** Necessary under the circumstances that everything might be ready when St. Paul came. He entreats the brethren to assume the burdens connected with this journey, which was asking a great deal of them, and accounts for the way in which he presents the request to them. All concerned, the Churches of Macedonia, as well as St. Paul, were familiar with the details of the arrangement, of which the journey of Titus and the two brethren to Corinth, constituted the first step. **Beforehand . . . bounty.** We are impressed with the repetition of the word "before," occurring as it does three times in this verse. St. Paul had promised their bounty, or better, blessing, afore, and so he prepares beforehand that everything may be ready when he comes, which is to be the limit for the completion of the work. **Ready . . . not of extortion.** The bounty is to be ready, and thus give evidence that the givers look upon it as a "blessing," a view which the Apostle impresses upon them by the use of this word. The word rendered "extortion" has also been translated as signifying "covetousness" (MEYER), i. e. greed on the part of the givers. But if we consider the use which the Apostle makes of the corresponding verb (ch. 7 : 2; 12 : 17, 18), we are led to conclude that it applies to St. Paul's part in the collection, and that "extortion" is the better word. If the

collection were not completed on the arrival of St. Paul, and he were obliged to use his influence to that end, it would seem to have been secured under personal pressure on his part, and thus "extorted" by him.

Ver. 6. **Soweth sparingly.** The figure of the harvest comes up in a fruitful way to illustrate the condition of scantiness or plenty. (Comp. ver. 5.) Other features are presented by it, e. g. Gal. 6 : 7, 8. The word "this" refers to the preceding verse, and continues the thought by stating the Divine rule of recompense. "But in regard to this," i. e. ver. 5, is better than "but this I say," for the latter phrase points forward to the rest of the verse. He that soweth "sparingly," parsimoniously, thinking to gain by what he deems economy, withholding more than is meet, will find that it tends to poverty (Prov. 11 : 24). "Shall reap sparingly," not that he will receive no harvest, but that he will receive less, i. e. in the kingdom of God, in which there are degrees of blessedness. **Soweth bountifully.** Sowing bountifully is literally sewing with blessings, having blessings in mind as the real quality of the act: liberality of the right sort as distinct from all extravagance. Such bounties are blessings (ver. 5), first to the giver, and then to the receiver. They return to the bosom of the giver, good measure, pressed down, shaken together, running over (Matt. 6 : 38). All depends upon the blessing, which cometh from above, and provides the needed conditions of fruitfulness, the state of heart which sows unto blessings so that merit is excluded. (See Calovius on this verse.)

Ver. 7. **Let each man do.** Having the requisite knowledge, the performance becomes a matter of individual responsibility. Let each man look to his heart: out of it are the issues of the doing; out of it the purpose is to proceed to the act. The verb "purpose" does not occur

elsewhere in the New Testament, and has no reference to an arbitrary decision, but rather implies careful, conscientious determination, making up of one's mind. All constraint is excluded by it. **Not grudgingly.** Anything that interferes with a voluntary purpose of the heart is opposed to right giving. He who gives grudgingly, i. e. sadly (lit.) out of sadness, because he looks upon the gift as a personal deprivation or loss, and he who gives of necessity, because of some outward pressure, have not rightly purposed in their heart. Reluctance of every kind is excluded. **God loveth a cheerful giver.** A general principle applicable to giving in the widest range of blessedness. Kind words are often as truly gifts as the bounty of alms to the needy. St. Paul here quotes from the Septuagint (Prov. 22 : 8), substituting the word "love" for "bless." There can be no doubt about the truth and the sweep of the facts. The emphasis is on the word "cheerful." The great Giver who so loved the world that He gave His only begotten Son, loves every cheerful giver who gives for Christ's sake.

Ver. 8. **God is able . . . all grace abound.** The love of God is not limited, as human love is, in regard to ability. Love which can give is made prominent at the beginning of the verse. The God of love is the God of the harvest, able to make all grace, i. e. every good gift, both spiritual and temporal, abound unto you, pour out their fulness upon you. **All sufficiency.** Nothing to be wanting. God is able to provide always, without cessation, all sufficiency, that frame of mind which raises man above controlling wants, and makes him content (Phil. 4 : 11). Contentment is the word used to express the idea in 1 Tim. 6 : 6. The word is used by Aristotle to designate that self-sufficiency which is a quality of happiness as consisting in the activity of the intellect, and thus dis-

tinguished from wealth and pleasure, and the other accidents of life which men constantly mistook for it. St. Paul was probably familiar with this, and the constant use made of the word by the Stoics of his time, but he raises the word into the region of grace, and teaches that it is a gift of God, a reliance on the ability of God. **Unto every good work.** Sufficient in everything, in every gift needed for the requirements of life, they are especially well equipped for every call which Christian duty makes on them. We are struck with the accumulation of the words "all" and "every" in this verse. No room is left for exceptions: there are none.

Ver. 9. **As it is written.** An exact quotation from the Septuagint (Psalm 112 : 9), where the subject is "the man who fears the Lord." **Scattered abroad.** Bountifully, "to scatter, a word indicative of generosity, with a full hand, without anxious thought, as to where the individual grains may fall" (BENGEL). **To the poor.** Not to the rich, according to the selfish practice of the world, which has its reward. The worthy poor, God's own charges laid upon the hearts of His people, like the poor saints at Jerusalem, bless the giver. "Whosoever does this, and lets the fruits of faith burst forth, his righteousness will be everlasting. For it is a righteousness which is well pleasing to God, since no one acts in this manner, unless he is full of faith" (LUTHER).

Ver. 10. **And he that supplieth seed.** From the inexhaustible granary of God's ability the supply for the sower is furnished. God not only leads the chorus, but provides for it, furnishes the material. The Greek word, epichorêgein, to defray the expenses of the chorus in a Greek, then to provide generously for any cause. Here it is the bounty of the Lord, the highest provision for man's wants, that he may have bread for food. **Multiply**

. . . **for sowing.** On the spiritual field. From year to year God supplies and multiplies seed for food; in like manner He will abide abundantly for the needs of His kingdom, even in those gifts which are not strictly spiritual, i. e. in all that is needed for the temporal support of His children. **And increase the fruits of your righteousness.** The fruits are the outgrowth of righteousness (ver. 9). Their increase shall be like the multiplication of the seed for the field. In the spiritual and natural world, the great Giver pursues the same course. The analogy is also expressed in Isa. 55 : 10, 11. (Comp. Hos. 10 : 12.)

Ver. 11. **Enriched . . . unto all liberality.** The connection with ver. 10 is clear: they, i. e. the righteous, are made rich through the abundance which God supplieth. In everything, whatever the demand, they are made equal to the occasion. While the outward manifestation may appear in the form of temporal bounty, the real source is found in the internal riches, as seen from the aim, "unto all liberality," simplicity, in which they are to be rich and become richer. Genuine liberality is to characterize all their giving. **Worketh thanksgiving.** This completes the circle. God gives the blessing and the receivers give thanks unto God. St. Paul rejoices that he is privileged to be a link in the chain which worketh thanksgiving. He looks forward to the time when the poor saints at Jerusalem shall sing: "O give thanks unto the Lord, for He is good." All have their share in the crowning glory of the work.

Ver. 12. **Ministration . . . service.** Those who minister, in this case, are the givers of the bounty, according to the context (ver. 13). The word "*leitourgia*, service," is not to be confounded with "diakonia," ministration, which directly precedes it, showing that the word "service"

has a specific meaning. Its use in this verse associates it with the ritual and sacrificial services of the Tabernacle and Temple, according to its general application in the Greek version of the Old Testament. Here we are taught that such giving is a true service of God. Among the Greeks *leitourgia* meant certain public services rendered to the State and regulated by it. In the Church its use was at first confined to the celebration of the Lord's Supper. **Not only filleth up.** A twofold service meets us here: first, the filling up of the wants of the saints. The urgent necessity for help seems to find a peculiar expression in the word wants. Their poverty was great; their wants manifold. Much must be added before the measure of their wants was filled up. This is one part of the service. It leads on to another. **Many thanksgivings.** Of this the Apostle is certain. He knows the situation and the feelings of the needy saints at Jerusalem. With help coming from distant brethren their hearts would be cheered, and then, as the measure of their wants was filled up, there would be an overflow of thanksgivings. Again the bounty of Corinth would abound; its fruitfulness would be seen in the abundance of thanksgivings. **Through the proving.** The Corinthians were put to the test as regards their love for all the members of the household of faith, by this very ministration to the saints at Jerusalem. The proof would not be void of effect on the latter, because it touched them in particular, as the beneficiaries of the bounty. **They glorify God.** In the original the construction is participial, glorifying God, with no direct grammatical construction with what precedes, but evidently having reference to the Church at Jerusalem. These give glory to God for the blessing wrought through His servants. **Obedience of . . . confession.** The Gos-

pel is the power which brings forth deeds of love as the fruits of faith. Christ was confessed by the churches; Corinth had confessed Him; but confession is not always obedient to the Gospel. Obedience is the test of one's confession. An obedient confession is the only one which is approved by Christ. **And for the liberality of . . . Contribution unto . . . all.** Jerusalem was the mother church of Christendom, and since contribution literally means fellowship, the Apostle regards the spirit of unselfish liberality manifested toward the Church at Jerusalem, as in its nature giving proof of the same disposition toward all the churches.

Ver. 14. **Supplication on your behalf.** Intercessory prayer is one of the characteristics of Christian fellowship. We are not surprised to find it prominent in the response of the saints at Jerusalem for those at Corinth. Prayer for those who have aided us in our distress flows spontaneously from Christian hearts. This is the more natural explanation of the genitive absolute used in this verse. Thus God is glorified by supplication for fellow-Christians. **Long after you.** Their longing finds expression in prayer for their distant brethren, whom they love all the more because the grace of God has manifested itself in them exceedingly, probably beyond their expectations.

Ver. 15. **Thanks . . . unspeakable gift.** With this doxology the Apostle closes his remarks on the collection as in a summary. He is not speaking for himself alone; his heart indeed is full of thanks, as he views the increase of grace in the churches which he had planted. All who read his words are to join in the expression of thanks. But to what gift does he allude? The gift is indescribable, beyond the power of human thought and language to grasp and present in its Divine fulness. "A gift

which we cannot depict to people in words, so that they will appreciate it as dearly, as it is precious in itself" (LUTHER). Does St. Paul mean the gift of the Holy Spirit or the gift of the Lord Jesus Christ and His redeeming work. Both would be right, for both share in the gift. The mind of the Apostle seems to have gone back to the beginning of the section (ch. 8 : 1). He began with the grace of God, and this gift he magnifies at the close. But how can we separate grace from the Son and the Spirit?

III. St. Paul's Vindication of his Apostolic Authority (Ch. 10–13).

(A.) *The Apostle's Glorying is in the Lord* (ch. 10).

1–18. ~~Now~~ I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon on this, that, what we are in word by letters when we are absent, such *are we* also indeed when we are present. For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's prov-

ince in regard of things ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Ver. 1. **I Paul . . . intreat.** A new section is begun with an emphatic personal statement on the part of the Apostle. It is I myself, Paul, who am concerned. The language is strong, but not proud and defiant. The verb intreat shows that the vindication is not conceived in this spirit. His adversaries have a different spirit, but St. Paul opposes them by the mind of Christ. He has learned of Christ to be meek, i. e. mild, toward all men, and to treat them with gentleness, i. e. reasonably, considerately, with fairness. Not by arrogance, but by meekness and gentleness the world is to be won for Christ. **In your presence am lowly.** A charge brought by his opponents, who interpreted his genuine humility, his diffidence (1 Cor. 2 : 3), as base cowardice and grovelling servility. How difficult it is for the world to appreciate lowliness in heart, learned in the School of Christ (Matt. 11 : 29). St. Paul had learned to take upon himself the yoke of the Lord. **Absent . . . of good courage.** Cowardly inconsistency is laid to his charge by those who were offended at the necessary severity of his letter concerning the discipline of the offender. Stumbling at the moral courage of the Apostle, which renders him bold in the Lord's cause, they wilfully misrepresent him as a base coward. Their aim was to undermine his influence.

Ver. 2. **Yea, I beseech you, . . . courage.** Again the Apostle appeals to the Corinthians, with increasing earnestness, that he may not be obliged to use boldness over against the whole Church of Corinth, which would have to be done, if the Church did not deal energetically with this factional antagonism against himself and the cause of Christian purity. Energy was still

needed, for the danger was not yet past. Certain individuals stood in need of bold treatment. They were carnal, and persisted in their course. He might prefer not to use the language of correction, but he has confidence, feels assured that he will be bold toward those who need stringent treatment, even as he counts to, as is his intention. Confidence has reference to this particular necessity of being bold against some. **Which count of us.** A reference to the charges implied in ver. 1. Not being spiritually minded themselves, they count of the Apostle as though he were carnal. They are the disturbers of the Church; they would open the way for carnal influence in the Church, and they are the men who regard St. Paul as carnal.

Ver. 3. **Walk in the flesh.** Our personal condition is that of all men who are sinful by nature. We have the same flesh with its tendency to evil. We are exposed to all the temptations to which sinful human nature is liable. Baldwin thinks that bodily wants are meant, but this is contrary to the application in the word "warfare." **We do not war . . . flesh.** The Christian conflict, in the environment of the flesh, is the illustration that clearly shows us what is in the mind of the Apostle. We must fight, but we do not war, i. e. we do not take the field, we do not conduct the campaign, according to carnal motives and methods. Vain glory, revenge, duplicity, sinful lusts, have no place in determining our mode of warfare.

Ver. 4. **For the weapons.** As the spirit of the campaign, so the weapons of Christian warfare. The statement is negative, "not of the flesh;" the weapons are not specified, yet there can be no doubt as to the meaning: not of the flesh, not carnal, means spiritual weapons furnished by the Holy Spirit, who is the antithesis of the

flesh. These are contrary the one to the other (Gal. 5 : 17). The nature of the weapons is made plain in the description of the panoply of God (Gal. 6 : 11–17). **Mighty before God.** In God's sight, spiritual weapons are mighty; carnal weapons are weak. The world reverses the view, trusts in the carnal and despises the spiritual armament. Carnal weapons are essentially weak, though they seem to be strong for a while. Power, ability to accomplish that which the Lord pleases is the quality of all spiritual weapons, notably and primarily of the Word of God. **Strongholds.** In which men intrench themselves against the Gospel, whether erected in the hearts of individuals or communities. A host of such bulwarks of carnal security confronted the Apostle. Heathen idolatry, Jewish self-righteousness, Greek pride of wisdom, Roman civil pride, heresy, were some of the fortifications, erected by the god of this world to oppose the course of the Word. Strong they seemed to be; herculean efforts were put forth to save them; the fate of the majority is a matter of history. One little word overthrows them.

Ver. 5. **Casting down imaginations.** Better thoughts, i. e. plans, calculations, evolving devices contrary to the knowledge of God. Rationalism, with its broad theories, ever prolific of new positions, is cast down. Reason, magnifying self at the expense of the Gospel, is cast down. **And every high thing.** All heights of obstruction to the truth, is spoken in general, covering the whole ground, while thoughts presents the species (BENGEL). The knowledge of God is the object against which the high things are lifted up. The sphere, therefore, is the same. Height on height of speculation, and of negation, is invented, elaborated, and exalted by the carnal mind. As one goes down, another takes its place. The knowledge of God, i. e. of the love of God in Christ, is safe over against all

such exaltation. **Every thought into captivity.** A result which is reached in individuals, St. Paul being a striking example. Every product of the thinking faculty, all these hostile theories and speculations, are brought into captivity, i. e. captured for Christ and made obedient to Christ. The pride of the sinner is laid low, and all his lofty thinking is cast down before the feet of Christ. The captivity of such thinking is the enfranchisement of thought; its obedience to Christ is the glorious liberty of the children of God.

Ver. 6. **Readiness to avenge all disobedience.** Words spoken from the standpoint of necessary discipline. Not all are obedient to the Gospel. All disobedience includes every form of opposition to Christ's kingdom. Let no one imagine that the Apostle will permit the children of disobedience to disturb the peace of the Church. He holds himself in readiness to avenge, i. e. to exercise his authority as a minister against those who are persistently, obstinately disobedient. (See 1 Cor. 5 : 5.) Punishment beyond this is left to God. **Your obedience . . . fulfilled.** Until then St. Paul is willing to wait in the hope that his serious warning will be heeded. He will not act with undue haste, but be patient, for the sake of the weak (BENGEL). He confidently expects the fulfilment of the obedience of those who have shown this spirit. He is no coward, as some have insinuated, but his courage is regulated by a prudent concern for the highest welfare of all the souls that would be affected by his conduct.

Ver. 7. **Ye look at . . . face.** Surface criticism, superficial judgment is reproved by this language, whether it be taken in the indicative as here, or in the form of a question. Merely to look at what is before the face, i. e. before one's eyes, is to judge, as most men do, without

going to the heart of the subject. Superficiality in the Church is a source of weakness, promoted by Satan, and seldom rightly gauged as an element of danger. The context (ver. 10) is altogether against the imperative. **Trusteth . . . that he is Christ's.** There is no superficiality in this: a man's relation to Christ is chief; it is of primary importance. Here we must begin: from this point of view alone can the matter be settled. Hence it is a profound treatment of the situation. It also follows that one must be confident of his personal relation to Christ. To trust in himself, i. e. within himself, that one belongs to Christ, is a matter of faith. **Let him consider.** Let him take another step; let him do some thinking concerning others. He does not stand alone; he is not the only one who is Christ's. The first position as regards himself is a matter of trust, of confidence; the second, respecting others, is a matter of opinion, an estimate at which he arrives, a conclusion. **He is Christ's, . . . we.** It is a striking fact that St. Paul does not impeach the relation to Christ of those to whom he refers, for the theory of ironical speech is scarcely entitled to consideration. From the use of the word "if" in this verse we might infer that the weaker brethren, who have been unduly influenced, are referred to, which would seem to be a reasonable conjecture. At all events, the Apostle claims for himself the same consideration which he extends to them, namely, that he also is a Christian.

Ver. 8. **For though I should glory . . . authority.** Great stress is laid by the Apostle on his authority. Executive power is the force of the word as here used, and in this St. Paul has practically gloried (ver. 6). Now, if he should go somewhat farther in this direction he has no fears as to the result. He could glory still more abundantly, because he knows his office, and in the con-

sciousness of the purity of his motives he is always ready to magnify his office not his person. The authority in which the Apostle gloried is a gift of the Lord, bestowed upon the ministry for the edification of the Church (Rom. 1 : 5 ; Matt. 28 : 18, 20). To build up the Church is a favorite thought of St. Paul. The bulwarks of the evil one are to be cast down, the same word being employed here which occurs in ver. 4, but the Church is to grow up, an holy temple of the Lord. Even the Power of the Keys is not intended for casting the Church down, but for removing the obstacles to growth, and for farthering its onward and upward progress. **Not be put to shame.** Not at any time, nor anywhere ; Corinth not excepted. As long as he gloried in the Lord, in humble reliance on His promise, he felt confident that he would be qualified for all the duties of his office. Nothing but unfaithfulness on his own part could put him to shame.

Ver. 9. **Not seem . . . terrify you by my letters.** Explanatory words to connect this verse with the preceding are not needed, since the sequence is perfectly natural. The Apostle will not be put to shame, that he may not seem to be a mere terrifier by his letters. Reality is aimed at and not semblance. This boast is no brutum fulmen (LIAS). Not a threat in words, no bugbear to create terror, and have the matter end there without deeds.

Ver. 10. **Letters . . . weighty and strong.** "They say" is to be taken as impersonal, equivalent to "it is said." There are able commentators, however, who maintain that St Paul has a particular individual in mind. No fault can be found with the first part of this hostile criticism. The letters are weighty, not empty, nor trivial, but well freighted with thoughts which command respectful attention. Moreover, they are strong, there is force,

power in them, an energy which may be ascribed to the style of the composition. Brief, but highly appreciative commendation, if it were not for the real animus as seen in what follows. **Bodily presence is weak.** Much has been written on this point, but for obvious reasons not to the point. Bodily weakness, noticeable to the eye, seems to be the sense of the passage. (Comp. Gal. 4 : 13, 14.) The theory of diminutive stature probably was based on Acts 14 : 12. **Speech of no account.** One is almost reminded of similar criticism in our own day. St. Paul's speech was regarded as of no account, literally, counted as naught, i. e. despised. Whatever the reason may have been, whether caused by a weak or unmusical voice, or due to want of rhetorical ability, he had failed to make an impression as an orator, at least when judged by the standard of a Greek audience. Over against this critical fault-finding we have the fact of the Apostle's powerful influence and success.

Ver. 11. **Let such a one reckon this.** Any one of this stamp who does not properly discriminate, whose criticism is superficial and unfair. It does not follow that such a one refers to a particular individual, as has been maintained, in support of the same view concerning the words "if any man trusteth" (ver. 7). Let such a one extend the range of his reckoning or computation. The quality of the letters had been acknowledged by such as made the distinction between the power of the letters and the deficiency of his speech. His letters made a strong impression, although he was not present to reinforce them by any direct personal influence. Now, if his oral speech was of no account, what was to be said about his "speech" in his letters, for the same term is used to designate his "word" by letters and his "speech" as orally delivered (ver. 10). Doubtless there was power in the "word,"

whether written or spoken. This they were to reckon. **In deed . . . present.** Deed is not the antithesis of word in such a way as to imply a contradiction. The Apostle is not playing a double part : word and deed correspond in his activity. His opponents admitted the force of his letters, but argued against the energy of his action when present.

Ver. 12. **Not bold to number or compare.** Keen irony is noticeable in the opening words : we are not bold, i. e. we dare not, we may not venture, or we have not the courage. St. Paul has been charged with a lack of courage ; he has denied it ; but here he admits the want of courage ; he does not venture to number himself, i. e. to enrol himself or place himself in the same category with a certain class of persons whose standard of self-measurement is exclusively selfish. Their lofty conceit raised them so far above him that he did not venture to insert his name in their list. Nor did he have the heart to compare himself with them, as though there could be anything like equality between them and himself. **With certain . . . commend themselves.** Again we observe a reference to a charge which had been brought against the Apostle. In addition to cowardice his opponents have accused him of self-commendation. He now turns the spear on them, and asserts that they are the real egotists. Into this company he does not venture ; here his courage fails him. **Measuring themselves by themselves.** In order to clear one's mind in view of the critical difficulties which present themselves because of different readings in some of the manuscripts, it is best to observe the continuity of the argument. The charge of self-commendation just noticed is followed by a statement of the grounds, the very fountain of it, which makes the mental process leading to it apparent. These self-commenders measure by

a standard which inevitably leads to self-commendation. Self is the standard by which they measure. Practical egotism, vainglorious boasting, all the manifestations of selfishness, are the result. Of all standards self is the worst. **And comparing.** No comparison with others. Why should they compare themselves with others? Self is their ideal; they are too much absorbed in self; they are sufficient of and unto themselves. But is this wise, is it a sensible course? Let us follow the trend of St. Paul's thoughts. **Are without understanding.** Undoubtedly, even from the standpoint of good common sense, such a course is the height of folly. With this remark on the irrationality of such conduct, the Apostle ends his direct statement concerning it, which is so thoroughly Pauline as to render any discussion of the various other constructions of the text unnecessary.

Ver. 13. **Not glory beyond our measure.** A contrast rather than a comparison with what precedes. Conscious that a limit has been set to him, the Apostle will not glory beyond measure, literally "unto the measureless things," those which are not determined by a genuine measure. An allusion to the standard of self which imposes no limitations. **But . . . measure of the province.** The Greek word *kanon*, here rendered province, but in the A. V. rule, literally a measuring-rod, and then a drawn measuring-line. From the latter meaning as designating a boundary, we have the space thus marked expressed by the word province. The limits within this boundary-line are the measure to which the Apostle refers. His glorying is restricted to a locality, a region, which is the measure beyond which he will not glory. **Which God has apportioned.** In his work the Apostle followed the leading of Providence, and thus God Himself drew the line which His servant accepted as the measure of his work.

He knew that God was mapping out his sphere and directing his steps, and he was willing to abide by the Divine apportionment. The language is positive as to the sphere, and not simply negative as indicating where he should not labor. **To reach . . . you.** Corinth belonged to the sphere which God had assigned to St. Paul. He had founded this church, and his Epistles prove the deep interest he took in its welfare. He takes special pleasure in calling the attention of the Corinthians to the fact that they too are his spiritual charges. The words "Even unto you" have the emphasis of affectionate care.

Ver. 14. **For we stretch not . . . overmuch.** Literally, For not, as (those) not reaching unto you, do we overstretch ourselves, i. e. if we had come to you, if we had no claim on you, then we would be overstepping the bounds of modesty, stretching beyond the limits of propriety in thus admonishing you. To interpret the word overstretch, as referring to the transgression of a territorial boundary line, as Meyer does at length, the latter part of the passage is rendered exceedingly obscure. **For we came . . . into you.** Corinth had been reached, the limit of the Apostle's work up to that time. The fact that he had arrived there and labored among them was something to which he could appeal. His arrival was in the Gospel, for the spread of the Gospel, as his entire conduct proved.

Ver. 15. **Not glorying beyond.** A repetition, looking toward a specific point, which enables St. Paul to illustrate the truth of his assertion. **In other men's labors.** Spoken from sad experience with others who plumed themselves with the results of his work. Others had intruded into that very field at Corinth and were gathering the laurels to which the Apostle was entitled. They recognized no limits in their glorying; St. Paul respects

the labors of other workers in the great vineyard. **But having hope . . . faith groweth.** Hope is the daughter of faith; hope looks to growing faith for increasing fruitage. St. Paul has this hope for the future of the Church at Corinth. He has reason to believe that their faith is growing: on this faith he grounds his hope. **Magnified in you.** Magnified, i. e. enlarged, increased, made greater, not as a man is magnified with plaudits for mere personal glory aside from God and his work, but magnified among them in such a way that the work which God had assigned him will be furthered. **According . . . further abundance.** The secret of the Apostle's magnitude is found in the abundance of his labors. In this magnitude he rejoices. His efforts had thus far been blessed with abundance; he hopes for more. He is looking forward with holy ambition unto further abundance. Great cities in Asia and Europe had become centres for Christ through his work in the Gospel; but this accumulation of past achievement for His Lord does not satisfy him. But all his work is to be according to his province, within God-given lines. God made his province large enough: no other in the history of the Church equals it.

Ver. 16. **To preach the gospel . . . parts beyond you.** The Apostle to the Gentiles dare not rest. When he has brought his task at Corinth to its proper issue, and this is what he means by his being magnified among them, then he is qualified, placed in a position to make an advance into other parts. This one thing I do; then the next. Greece, Rome, and Spain presented fields ready for the harvest, and his eyes are turned unto the parts beyond Corinth (Rom. 15 19-24). To evangelize other countries, to carry the Gospel still farther, in a word the great idea of Church extension, filled his soul. **And**

not to glory in. Why should he interfere with the work of another, because he found it ready to his hand, already prepared and affording an excellent opportunity to an intruder, when so many fields were open to him, when the harvest was so great and the laborers so few? The Church at Corinth had been disturbed and divided by interlopers who cared not how they built on the foundation laid by St. Paul in the Gospel.

Ver. 17. **But he that glorieth . . . in the Lord.** Much has been said about glorying in this Epistle. The Apostle constantly glories. In this admonition we have the explanation. The servant glories in his Lord and not in himself. All other glorying is naught but empty boasting. By the grace of God the Apostle is what he is; by grace he is enabled to labor more abundantly than all the other Apostles (1 Cor. 15 : 10). The Lord lays down the same maxim in the Old Testament (Jer. 9 : 23, 24). The words "in the Lord" are to be understood from the Christian point of view, as having special reference to Christ.

Ver. 18. **For not . . . approved.** To commend one's self is easy and of frequent occurrence, even in matters pertaining to the work of the Lord. The individual is to be neither standard nor judge. In the affairs of secular life and effort, the verdict is more likely to be against the self-commender; for the judgment of others will claim its right to determine whether a man is "approved," i. e. fit, qualified, competent, which really means that he has been tested and has stood the test. **The Lord commendeth.** The approval of the Lord is final and supreme in regard to all men and in all matters of conduct, for they all have a religious bearing. Man's approval is inferior to God's approval, though all men were united in their opinion. Individual self-approval is seen in all its insignificant vanity, when compared with the approval of

the Lord. No one can be commended by the Lord whose springs are not in Him.

(B.) *St. Paul Constrained to Speak in his own Defence* (ch. 11 : 1–15).

1–15. Would that ye could bear with me in a little foolishness: nay indeed bear with me. For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your mind should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preached another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge: nay, in everything we have made *it* manifest among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, taking wages *of them* that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire an occasion; that wherein they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

Ver. 1. **Would that ye could bear . . . foolishness.** A wish is here expressed with reference to the self-commendation mentioned in the preceding verse (ch. 10 : 18). St. Paul is about to commend himself, and some will call this foolishness, because they do not perceive that it is necessary under the circumstances. Let men call it foolishness, if they will, but do you bear with me in it. To bear, i. e. to tolerate, is necessary in viewing the statement from

the human side as though it were mere boasting. A little foolishness is too much for the Apostle, and he would refrain even from that little bit of folly, if he felt justified in so doing. **Bear with me.** Either the imperative or the indicative may be used in rendering this clause, but the imperative harmonizes best with the trend of the succeeding verses. The imperative is not to be taken as a command, but must be understood in the light of the first clause, the sense being: Do bear with me.

Ver. 2. **For I am jealous.** St. Paul's zeal which makes him jealous over the Corinthians is a divine zeal. God Himself has filled the Apostle with this jealous care. This is the reason why they are to bear with him in what he is about to state. They are to understand the source and the nature of his affectionate zeal which is not carnal, but divine, in its origin. **For I espoused.** I have espoused you to one husband in order that you may cleave to Him only: hence the Divine jealousy. St. Paul is not acting for himself, but for another; for he is the friend of the bridegroom (John 3 : 29), to whom he has betrothed the bride, to whom alone she is to remain wedded, and he is jealous with goodly jealousy lest any one divert her from Him, who has a just right to the supreme place in her affections. The middle voice of the verb is used in the active sense, a departure from classical usage, but met with in later writers, such as Philo. To join together is the original force of the verb. **Virgin to Christ.** When the Apostle uses the marriage-union to illustrate the union of Christ and the Church, he speaks of the latter as a great mystery. As the husband is one, so there is but one bride. The Corinthians espoused to Christ are taken collectively. The Church in its unity is the bride of the one Lord. As a pure virgin, cleansed by Christ, who loved the Church,—having cleansed it by

the washing of water with the Word (Eph. 5 : 25, 26 and 1 Cor. 6 : 11), for this very purpose. The presentation takes place at the second Coming of Christ (Matt. 25 : 1 ff., Rev. 19 : 7–9); this is the view taken by Meyer and sustained by the above passages. (Compare Eph. 5 : 27.)

Ver. 3. **Serpent beguiled Eve . . . craftiness.** That Eve was beguiled by the serpent is so alluded to as to direct the minds of the Corinthians to the genetic importance of the first temptation as an historical fact. St. Paul uses the word "serpent" in conformity with the original narrative, rightly assuming that it was well understood. Stress is laid on the method of operation, a leading astray from God, by craftiness (*panourgia*), that cunning versatility which does not scruple in the use of means to beguile, and which knows how to avail itself of every device. The bride of Christ is to be on her guard, lest the fear of the Apostle be realized, for he knows the guile of the enemy. **Your minds . . . corrupted.** A like danger confronted the Corinthians, namely, such a devastation of the thoughts of their minds as would lead to destruction. The Apostle's fear is that the same serpent, the enemy of souls, would, by the arts supplied to the false apostles, cause the Christians at Corinth to become corrupted. **From the simplicity . . . toward Christ.** All the thoughts of the faithful bride are directed toward Christ. They are distinguished by simplicity, singleness of purpose and aim, and by purity. When these marks are wiped out by the seducer, all is lost. Single-minded and pure she must be, else she ceases to be the bride of Christ. False teaching will turn her away from Christ if, like Eve, she lends her ear to the promises of the evil one. Her only safety lies in steadfast devotion to Christ.

Ver. 4. **Another Jesus.** There is but one Jesus, one

Saviour, yet another, and even others, may be preached. Jesus may be so preached, so presented to the minds of men, by him who cometh, i. e. by any one of the class of false apostles or teachers, that he will not be the Jesus of the Gospel and the cross, but another Jesus, entirely different from the true Christ. This was actually being done at Corinth and elsewhere, and is done at the present day. **Whom we did not preach.** The Saviour whom St. Paul preached is unmistakable: Jesus Christ and Him crucified, risen and exalted to glory. This Jesus had been preached at Corinth by the Apostle, as the Corinthians well knew. They are to compare this Jesus with any other who may be preached. St. Paul's doctrine concerning Christ has not changed. He knows but one Lord, and his answer to the question: "What think ye of Christ?" abides the same. **A different spirit . . . not receive.** Discrimination is just as easy in this case. As Christ is, so is His Spirit. The Spirit whom Jesus sends is readily distinguished. The entire sphere of the Holy Spirit's work, inclusive of the fruits, belongs to Jesus. **A different gospel . . . not accept.** Observe the use of the word "accept," instead of "receive." A fine and apt distinction to which Bengel calls attention in comparing the two statements. Although tempted to accept a different Gospel, by those who criticised St. Paul's preaching, the Corinthians had not accepted the base substitute. **Ye do well to bear with him.** Similar in keen ironical force to the words of our Lord: "Full well do ye reject the commandment of God, that ye may keep your tradition" (Mark 7 : 9). When a man comes to you Corinthians with such proud offers and such splendid promises of a more lofty Christianity, "ye do well to bear with him;" a strong hint and food for reflection and self-examination.

Ver. 5. **Not a whit behind . . . chiefest apostles.** The chiefest, literally, the over-great, apostles are the opponents of St. Paul, whose arrogant pretensions are alluded to by this designation. Most of the older commentators, together with many of our own period, have supposed that the expression applied to James, Peter, and John, because St. Paul refers to them as reputed pillars (Gal. 2 : 9). But the entire drift of the context is opposed to this view. The argument is directed against the false apostles who exalted themselves and are therefore termed the "over-great apostles," whose criticism of St. Paul's gifts and methods is now answered. In no respect whatever has he remained behind the conceited critics, who point out defects in his personality and his work, and boastfully offer to supplement what they assert to be wanting.

Ver. 6. **Rude in speech.** This is a specimen of the criticism to which the false apostles subjected St. Paul. He is said to be rude, *idiotes*, i. e. unlearned, unskilled in speech. A Greek audience, especially in a centre like Corinth, familiar with the exhibitions of orators trained in the art, might be impressed with the lack of this accomplishment. Much that belonged to Greek rhetorical art, however, had no attraction for an earnest, single-minded man like St. Paul. **Not in knowledge.** Which is the first gift of an Apostle, according to Bengel. There may be skilled oratory without knowledge. Of one thing the Apostle is certain, namely, that he has something to communicate when he does speak, and we can safely assume that the form of expression was not altogether out of keeping with the contents ; at least, judging from the results. Trained in knowledge before he became a Christian, he had since then received a higher training from the Spirit which alone qualifies men to be Apostles.

Manifest among all men. As if he would say: It is almost superfluous to speak of these things to you, who know us so well, to whom our career has been like an open book, in every respect, among all men, wherever our relation to you is known. You yourselves are my best witnesses.

Ver. 7. **Did I commit a sin . . . abasing?** A second reproach was based on the fact that the Apostle had worked for his living with his own hands. In 1 Cor. ch. 9, he discusses this feature of his relation to the Corinthian Church at length, and while he states the rule: "Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel," he gives the reason why he has made an exception to the rule in this particular case. He acknowledges that, in so doing, he has abased himself, when he might easily have insisted on his rights and his dignity, but, was this to be charged against him as a sin, with the great example of Christ's humiliation before them? **That ye . . . exalted.** The welfare of the Corinthians had moved him to act as he did, in imitation of Christ. Was not the humble, self-denying conduct of St. Paul a living proof of his own sincerity and a powerful argument by example against the foolish pride which evidently was one of the weak spots of Corinthian life? To exalt them, not in their own minds, but in Christ, was St. Paul's great object, and this determined his course of action. **Because I preached . . . gospel . . . for ought.** Without the remuneration to which he was justly entitled. It is better to render the word "*dorean*" according to its original meaning; "as a gift or present," instead of "for nought." There is a marked difference between the two English terms. St. Paul makes them a present of the Gospel, so far as his work is concerned. For good reasons, wise and truly pastoral, he waives all claims of

his own, and asks no compensation. The Gospel itself is not a matter of price, but far beyond all valuation. It cannot be purchased, nor can it be sold; but the laborer, who is worthy of his hire, can bestow his work as a free gift, provided the glory of God and the good of souls point to this as the best course. Here too, the exception only proves the rule, as the next verse shows.

Ver. 8. **I robbed other churches.** Comparing himself to a soldier (see 1 Cor. 9 : 7), St. Paul speaks of the wages which he took from other churches as spoils or booty. The word "robbed" is too strong and apt to lead to a misconception; it must be interpreted in the light of the contrast in the conduct of the Apostle toward the Corinthian Church over against other churches. He took away from the latter, most likely those of Macedonia, in order to give to the Corinthians. He applied the wages received from others, which by comparison he views as a deprivation, in order to supplement the scanty income derived from his handicraft. **Minister unto you.** Becoming all things to all men that he might by all means win some, St. Paul abases himself and uses the wages taken from other churches to promote his ministry at Corinth. Everywhere the ministry is essentially the same, but circumstances and conditions vary. Corinth must know itself, before it can appreciate the ministry of St. Paul.

Ver. 9. **In want.** A simple statement of the fact that he was in want, without entering into details. The income derived from his handicraft was evidently limited, and probably so because the Apostle could not, under the circumstances, devote his whole time to the work of providing for his subsistence. He may, besides, have felt himself bound to render assistance to others who where more needy than himself. That he felt the pressure of

poverty is apparent; yet he is unwilling to change his course. **I was not a burden.** Not a single individual was called upon to take the burden from St. Paul. A burden is a burden even if cheerfully borne. The verb, *Katanarkao*, to be a burden, is a rare form in the original, not found elsewhere in the New Testament, and not at all in the Septuagint. Hippocrates is the only Greek author who makes use of it. The root means to benumb, whence the word narcotic; then in the compound to benumb thoroughly, to produce torpor, to drain of vitality, to exhaust. How sensitive the Apostle was in regard to this point appears clearly from the force of the verb. **For the brethren . . . from Macedonia, supplied . . . want.** The names of the brethren are not mentioned. On the strength of Acts 18:5, it has been conjectured that Silas and Timothy are meant. Very different feelings move the Apostle in this case. He does not object in the slightest degree to accepting aid from these brethren. The reason for this is no doubt to be sought in the difference of circumstances, his judgment being based on the comparative view of the factors which entered into the situation. **And in everything . . . from being burdensome.** No burden of any kind is laid on the Corinthians for the personal benefit of St. Paul. The word "burdensome" means that which produces pressure by weight, and thus becomes a burden. Under the fire of hostile criticism, the power of self-restraint and self-denial manifested by St. Paul challenges our admiration. **And so will I keep myself.** He has kept himself, he has guarded himself, kept a close watch on himself in this regard, and he proposes to be consistent in the future. Hence his resolve, his consecrated will-power, which is to be measured by the past.

Ver. 10. **As the truth of Christ is in me.** What I now

say is the truth in Christ. (Comp. Rom. 9 : 1.) I say the truth in Christ, I lie not. This is not an oath, but a solemn assurance having reference to the resolve, "and so will I keep myself" (ver. 9). It is significant, as indicating the earnestness with which the whole subject is viewed by the Apostle. The interests of Christ's kingdom are at stake, and the truth of Christ is the foundation of his resolve. **No man shall stop.** Literally, this glorying shall not be stopped as concerns me. Nothing on my part shall be a hindrance, a hedge to hem in and thus obstruct the course of this particular boast. If, as seems likely, the figure is essentially the same as in Rom. 3 : 19 and Heb. 11 : 33, the word glorying is personified, although the word *mouth* is not expressed. The mouth of this glorying will not be stopped, because it speaks the truth in Christ. It will not be stopped in the regions of Achaia, where the necessity for it exists, and where its influence will make itself felt.

Ver. 11. **Wherefore?** Is there any question concerning my motive? Does any one among you think that I love you less than I love the Christians of Macedonia? That does not enter into the consideration at all. But, if you should entertain such an idea, I can safely appeal to God, who knows my heart, and who knows the love I bear for you. This very love lies at the root of my present action.

Ver. 12. **But what I do.** Better and literally, but what I do and will do. Here the course hitherto pursued by the Apostle is actually expressed in the present, what I do: the line of conduct up to the present. This same course is to be continued by him, and he now proceeds to specify the reason. **That I may cut off occasion.** The adversaries of St. Paul were on the watch for an occasion, Greek *aphorme*, i. e. some point of vantage from which

they could make an attack. They would have availed themselves of any opportunity, but they were watching this particular point, thinking that St. Paul might show weakness in this respect, for they were studying the situation; with a different motive, however. In the first use of the word "occasion," we have the definite article; it is "the occasion," the desired occasion, which the Apostle is determined to cut off. He grasps the situation and knows the men with whom he is dealing. **That wherein they glory . . . as we.** There is so close a connection between this statement and the preceding one as to force one's mind to the conclusion that the matter wherein the opponents of St. Paul gloried was the very point in which they were seeking an occasion to show selfishness on his part. They sought to shine as unselfish men, and the reason why St. Paul insists on serving the Corinthians gratuitously is to be found in the conduct of his opponents, who were endeavoring to prove their superiority in this respect. No doubt their pretended unselfishness took a wider range, was more sweeping in its assertion. St. Paul confines himself to this particular point where they were seeking an occasion, and is resolved that "they may be found even as we." "The comparison, he says, must rest on other grounds" (PLUMPTRE), and this point Meyer seems to have forgotten in his argument against gratuitous service on the part of St. Paul's opponents.

Ver. 13. **For such men are false apostles.** The charge which lies at the foundation of this entire verse is that of hypocrisy, dissimulation. Men who preached another Jesus and proclaimed a different Gospel were false to the Lord and His truth, and, although they took the name of Apostles, unworthy of it. Men who sought to destroy the work which God had blessed in the Church at Corinth

might be workers indeed, but not sincere laborers in the vineyard of the Lord. They did not, it is true, make known their true inwardness; they had outwardly undergone a change of form; they had transformed themselves in imitation of Apostles of Christ. But the change was a mere change of form like the putting on of a garment to deceive the unwary.

Ver. 14. **Satan . . . angel of light.** To him who knows that false Christs and false prophets shall arise (Matt. 24 : 24), the appearance of false apostles is not a marvel. The father of lies, who delights in counterfeiting Christianity, sends out his emissaries to undo, if possible, the great work of Christ's Apostles. Nay more; Satan himself, the head and front of the kingdom of darkness, in whom there is no light at all, disguises himself as an angel of light. He uses the words of light; he tempts men by holding out the promise of light; he offers light to the world, but only to bring greater darkness. If the prince of darkness, whose very nature is darkness, can so mask himself, what may we not expect of others? We need not here think of any special allusion. When Satan assumes a form he does it in such a way as not to attract attention to his real character. The contrast is between spiritual light and the absence of it. This is not necessarily a matter of material light in personal appearance, but rather of actions, words, methods, outward deportment. In all these arts and devices Satan is a master, and yet men affect to ignore him. Not so St. Paul and Luther.

Ver. 15. **No great thing, . . . his ministers also of righteousness.** There is nothing remarkable about this conduct on the part of Satan's ministers. On the contrary, it is just what one would expect from the ministers of the arch-hypocrite. All his ministers, without distinction of position, are included. If they can figure as Apostles, the

danger to the Church is increased, because of their greater influence. The evil reaches its climax when the garb of righteousness is assumed by the ministers of Satan. Righteousness in Christ is the citadel of the Church's life. It has been termed the eye and the sun of the kingdom of God. Against it the arrows and darts of Satan are directed, more than against anything else. How effectually his ministers can carry on their assaults, by appearing as ministers of righteousness, Satan knows only too well. St. Paul in these words sounds a note of warning against those who would undermine the sure foundation.

Whose end. The false ministers of righteousness, who are engaged in pernicious works, can only carry on their deceitful labors for a while. Judgment awaits them, and this will be according to their works. The inference is plain. Destructive works are followed by destruction. Their career and their end will be in harmony. In terse words we are told that no other outcome is possible.

(C.) *St. Paul's Manifold Trials and Labors* (ch. 11 : 16–33).

I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. For ye bear with the foolish gladly, being wise *yourselves*. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* countrymen, *in* perils from the Gentiles,

in perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

Ver. 16. **Let no man think.** Some might think him foolish, out of his mind, irrational, because of his utterances, considered apart from his motive. (Comp. vers. 1, 2.) He does not like the idea; he would rather refrain from making these statements; but he is forced to it in self-defence. I say again, i. e. for the third time he begins the thread of glorying. (Comp. ch. 10:8; 11:1, 6.) This time it is carried through. **But if ye do, yet.** But if there is no other way, if you cannot divest yourselves of this impression that I am foolish, whereby I am actually placing myself in the same category with my opponents, receive me nevertheless. Do not close yourself up against me, but attend to my glorying. Others have gloried in themselves; they have sought to destroy what I have built. Give ear now to a little glorying on my part. Bear in mind the boasting of my adversaries. "Thus St. Paul puts on the fool's cap and exhibits himself to these dense fools as a mirror, in which they are to see what sort of people they are. This means to use folly wisely for the benefit and improvement of one's neighbor and for the honor of the Gospel, so that even folly is wisdom to the righteous, even as all things are pure and holy to him" (LUTHER).

Ver. 17. **Not after the Lord.** Note how careful and conscientious the Apostle is in the distinctions which he

makes concerning all that belongs strictly as a matter of Divine revelation to the truth in Christ Jesus. He draws the line between his own private opinion and the commandment of God (1 Cor. 7 : 6, 10, 12). He distinguishes in the present case between a course of action, which he deems to be proper under the circumstances, and the direction of the Lord. He has no direct precept of the Lord for this particular way of defence. He wishes it to be distinctly understood that he is acting as a man, on his own responsibility. On the other hand, while he, so to say, relieves the Lord of all direct responsibility by way of command and takes it on himself, he is persuaded that he is acting wisely, properly, conscientiously, and that the Lord will approve his motive, and will guide him in the matter, else he would have refrained from it altogether. **Confidence of glorying.** Before he enters upon the details of the glorying, the Apostle again refers to it as though it were foolishness, which it would indeed be, apart from the occasion which made a personal reference necessary. Items of personal experience, such as he is about to relate, require no illumination of revelation. The truth which is necessary unto salvation can only be obtained by revelation, and yet these personal experiences are intimately associated with both revelation and inspiration. St. Paul is not conscious of the inspiration of this glorying. But who would miss it, or willingly drop it from the record? The experience of the Apostle is only incidental; it is certainly not fundamental: no personal experience is fundamental but that of the Son of God. Nevertheless all Apostolic experience is important, illustrative, helpful in various ways, and therefore valuable. It is a part of the record, and the whole of this verse is a powerful argument in favor of the inspiration of the Word of God. Apart from the Lord,

St. Paul's experience would amount to nothing; of one thing he is conscious, namely, of "this confidence of glorying," i. e. of its substance, hypostasis, its substantiality, or, in other words, its foundation; he is conscious that his glorying is well-founded.

Ver. 18. **Many glory after the flesh, . . . also.** The natural man always glories after the flesh, and not after the Spirit, but the many in this case are men who claim to be Christians, even Christian teachers and apostles. These must be met in a similar way, so that for the moment it may appear as though the Apostle were also glorying after the flesh. On the surface it might seem as though the contest were being waged on equal terms, boasters on both sides, as to who was to be regarded the greatest after the flesh. Into this arena the Apostle enters with inward repugnance: he would rather not speak of himself, but of his Lord; yet necessity being upon him, he takes up the gauntlet for the sake of the cause. The Christian Church of all ages has been the gainer, and has rejoiced in the glorious recital of Christ's work through His servant.

Ver. 19. **For ye bear . . . foolish gladly, being wise.** Occasionally, as in 1 Cor. 4 : 8–10, the Apostolic language of reproof takes on a keen edge of irony, which in this verse is sharpened into sarcasm. The Corinthians had proved that they not only were able to tolerate the foolish, else they would not have endured the pretensions of the false apostles; they went a step farther, however, and did it gladly, enjoyed the imposition. They would not have acted thus, if they had realized how foolish their conduct really was; persuaded as they were, however, of their own wisdom, mental soundness, ability to discern, they had promoted the work of the foolish. Why should they not bear with St. Paul? The world has

always been gladly tolerant of fools, because of its conceit of wisdom; but St. Paul's foolishness is of a different order; its object is to make men wise unto salvation.

Ver. 20. **For ye bear with a man, . . . into bondage.** The particulars which illustrate the spirit of toleration (ver. 19) give us an idea of what the Corinthians were willing to endure. St. Paul had shown himself to be true servant of the Lord in the Church: those men, on the contrary, lorded it over the Church. How far this was carried becomes apparent from the following words, which prove that it was a veritable enslavement, not simply hierarchical in the imposition of oppressive laws, in a Judaistic sense, but despotic and tyrannical. **If he devoureth . . . captive.** The first verb is used by the Lord in reference to the conduct of the Pharisees (Matt. 23 : 13), in the devouring of widows' houses. Avarice marked the course of the false teachers at Corinth, notwithstanding their pretended unselfishness in the refusal of compensation for their services. In other respects they got men into their power, took them captive, literally took them, captured them as a huntsman takes his game. This probably refers to moral enslavement by means of diabolical arts. **Exalteth himself, . . . smiteth you.** Self-exaltation would seem to be implied in the tyrannical methods of oppression, but these might be conducted with cunning and artful concealment. Here the conduct is open, a pride of bearing, which insists on superiority over others. The climax is reached in the submission to the indignity of being smitten on the face, which was of frequent occurrence among the Jews (Acts 23 : 2), yet considered outrageous treatment. To all this the Corinthians tamely submitted. Luther explains the fact of submission as a righteous judgment of God, which makes men give a thousandfold greater honor to the

messengers of the devil, and to do all they demand and suffer everything they impose.

Ver. 21. **I speak, . . . as though we had been weak.** If the conduct of the false apostles is an indication of real power then we have been weak. There is no use of endeavoring a comparison, our strength does not lie in such domineering over others. Speaking ironically, in order to bring out the point, the Apostle says that he feels himself put to shame, dishonored, *Kata atimian*, if his conduct is to be compared with that of his opponents, the latter being the standard. He is indeed incapable of such exhibitions of power. **Yet wherein any . . . I am bold also.** But when it comes to the question of real boldness, any real ground for boldness, any just claim to legitimate authority, then the Apostle is bold also, albeit he would rather not enter into a comparative examination of the claims on both sides, which he terms speaking in foolishness.

Ver. 22. **Are they Hebrews? . . .** These three questions must have arisen from some phase of the boasting indulged in by the opponents of St. Paul in order to disparage him. They deal with leading characteristics of the chosen people. All the Apostles of our Lord were Hebrews. St. Paul takes up the essential features of the relation; the Hebrew nationality, the covenant as developed in the theocratic institutions of the people of Israel, the promise as given to Abraham and his seed. Of all St. Paul can boast as well as they. He is their equal.

Ver. 23. **Are they ministers of Christ? I more.** A different tone marks the language of St. Paul as he reaches this higher sphere. In regard to his claims as an Israelite, he is quite content with the expression of a simple "So am I." As a minister of Christ, he speaks as one beside himself, *paraphronon*, as one who is mad. Up to this

time he has spoken in foolishness. Now, on higher ground, his relation as a minister of Christ being so strongly asserted, he will be called a madman. Are they ministers of Christ? No. But if they are ministers of Christ, I am more. Comparing his ministry and theirs, his goes beyond theirs, is higher than theirs. The word *hyper* must be interpreted in the light of what follows, the scope and quality of St. Paul's diakonia, his actual service. **In labours.** As he said of himself as the least of the Apostles: "I labored more abundantly than they all" (1 Cor. 15 : 10). His work stands out in such bold relief; its magnitude, as seen in the territory covered, and the exceptional results achieved, is so striking, and the meagre sketch of his exertions as given in the Acts of the Apostles so telling, as to impress us with the mighty force of this brief expression. **In prisons.** Only a few of these imprisonments have been recorded. The remark of Clement includes the later ones in Jerusalem, Cæsarea, Rome. As there is but one imprisonment mentioned in the Acts up to the time of the writing of this Epistle, the terse conclusion of Chrysostom is doubtless in place: "What is left out is more than is enumerated." **In stripes . . . In deaths.** Pain and death are here placed side by side. Excessive stripes and frequent deaths. Bodily suffering and agony of soul, endured again and again, open up to our minds the depths of misery and extremes of exhaustion.

Ver. 24. **Of the Jews five times.** From his kinsmen according to the flesh, whom he loved (Rom. 9 : 1–3), he received the punishment prescribed in Deut. 25 : 3 for the wicked man. Forty stripes was the limit which, according to the statute, could not be exceeded, and this accounts for the practice of stopping short at one less than forty. This is the explanation given by Maimonides.

Men in some cases died under the infliction. The breast and the two shoulders each received thirteen of the lashes, which were laid on by means of a leather scourge composed of three knotted thongs. No wonder that St. Paul's memory serves him so well in all these details. Five times was he called on to face death in this way.

Ver. 25. **Thrice with rods.** Sufferings among the Gentiles are now added to the list. One of these scourgings is recorded as having taken place at Philippi (Acts 16 : 22). From this servile punishment, which was inflicted by the Romans on those who were not Roman citizens, St. Paul could plead exemption. He did this at Jerusalem (Acts 22 : 25), and his plea was heard. In these three instances he either would not or could not avail himself of it. **Once was I stoned.** Of this solitary instance, which occurred at Lystra, we are informed in Acts 14 : 19. The words, "supposing that he was dead," tell their own story. One such trial was sufficient. **Thrice . . . shipwreck.** All these perils from shipwreck occurred before the one related in Acts ch. 27. **A night and a day . . . in the deep.** This experience finds its most natural explanation in connection with one of the shipwrecks mentioned above. A similar experience to the one in Acts 27 : 44, when those on the ship were saved by clinging to planks or other things from the ship, is most likely to be meant. Other views, e. g. that *bythos*, the Greek word translated "deep," means a dungeon, like that into which Jeremiah was cast (Jerem. 38 : 6). According to Bede, who relates it on the authority of Theodore of Tarsus, there was such a dungeon, called *bythos*, in his time at Cyzikus. But the very phrase "in prisons more abundantly," is against this view. Others, again, such as Lyra, Estius, and Calov, claim that St. Paul was miraculously preserved, during the *nychthemeron*, the twenty-four hours, spent in the

deep, for which assumption there is no ground in the text.

Ver. 26. **In journeyings often.** Not in journeyings, which were often dangerous, but in many, frequent journeys, of which there is abundant evidence in the Acts. **In perils of rivers.** The fact that bridges were few in number, and that streams were sometimes swollen so as to make them unfordable, indicates the danger to which travellers were exposed in endeavoring to cross them. **Of robbers.** By whom travel was made unsafe in the countries of the East, traversed by the Apostle, an evil which has continued to the present day. See the parable of the Good Samaritan. **From my countrymen.** Literally, on the part of race, i. e. coming from his own race; perils which were heightened because he was a Jew. **From the Gentiles.** As, for instance, at Philippi (Acts 16 : 20), and at Ephesus (Acts 19 : 23). **In the city . . . wilderness . . . sea.** The Apostle is hardly repeating himself. Robbers do not present the only perils encountered in the desert: wild animals, hunger, and thirst are other forms of danger. So also in the sea, pirates as well as shipwreck are a menace to safety. The city, with its multitudinous perils, certainly forms no exception. **Among false brethren.** Last, but not least, and doubtless the most painful of all these perils. Men who are false to Christ, under the cover of His name: what may not be expected of them? The perils with which they threatened the Apostle were more satanic than all the rest. They clearly mark the climax of peril.

Ver. 27. **In labour and travail.** (Comp. 2 Thess. 3 : 8.) Labor, i. e. the weariness resulting from exertion; travail, the exertion itself. Ready to do double work, as shown by the above expressions, the Apostle was one of those men who did not spare himself. **In watchings often.**

Depriving himself of needed rest, his work did not end with the setting of the sun. (See Acts 20 : 31.) Added to this nights spent altogether without sleep, which is the literal force of watchings, sleeplessnesses. **In hunger and thirst.** Privations which he was obliged to endure amid the vicissitudes of travel, willingly endured in the service of Christ. **In fastings often.** Voluntary abstinence from food when he felt such discipline to be necessary to keep under the body, and as a preparation for important work. (See Acts 13 : 2, 3.) **In cold and nakedness.** To which he was exposed by the life of poverty which he had chosen, especially during his frequent journeys.

Ver. 28. **Beside those . . . without.** Those things are not the external trials of which the Apostle has just been speaking, a view which has found supporters, but additional matters which have been left out of the enumeration (CHRYSOSTOM). **Presseth . . . daily.** A pressure which came upon him and claimed his attention, halted him, *epistasis* (not a rush, onset, *episustasis*), so that he was under constant, daily pressure, without intermission, as compared with the trials which came "often." **Anxiety . . . churches.** These were all on his mind, and he constantly felt the pressure. His heart embraced all the churches, and he puts it in such a way that there is no reason for limiting his anxiety to the Pauline churches.

Ver. 29. **Who is weak ?** A few instances of his solicitude for all the churches illustrate it by its application which descends to the individual members. The weak need his sympathy, and not one is excluded from it. Conscious of his own weakness, he enters into the weakness of others, and it becomes his own. **Who . . . stumble . . . I burn not.** When he sees a Christian stumble, by offences from without, he burns, his heart is

aflame with woe, with burning shame, as though he himself had fallen. The context decides the precise character of the emotion denoted by the verb to burn. (Comp. 1 Cor. 7 : 9.)

Ver. 30. **If I must needs glory.** If it is necessary to boast, I do so with reluctance: others force me to it. They have gloried of their strength. **I will glory . . . weakness.** Strange boasting! Who would think of boasting of that which belongs to weakness? The natural man hides his weakness from others. Not so the great Apostle. His words describe the quality of his boasting. It is not the pride of one who boasts to magnify himself.

Ver. 31. **The God and Father.** The God, whom we know to be our God, because His is the Father of the Lord Jesus. To Him the thoughts of the Apostle turn. In his boast of weakness he has the Almighty God before his mind. Him he praises. In what he is about to say, he is conscious that not a word will detract from the glory of the ever blessed One. **Knoweth . . . lie not.** A solemn assurance, an appeal of his conscience to God, as his witness to the truth of what he is about to utter. He places himself on record, in the most solemn manner, well knowing the importance of his testimony concerning these great facts of his Christian experience for all ages to come, as a man who speaks the truth before God.

Ver. 32. **In Damascus, the governor . . . in order to take me.** The Apostle's mind reverts to the earliest part of his Christian career. Its importance will enable us to understand this brief allusion to the event. In Damascus, the ethnarch, governor or prefect under Aretas, the Arabian king, to whom the city was temporarily subject, and who was the father of the first wife of Herod Antipas,—guarded the gates. There was evidently a

collusion between the governor and the Jews, who, according to Acts 9 : 24, watched the gates. The Jews were either authorized to guard the gates, or the governor appointed a guard at their instigation.

Ver. 33. **And through a window.** The deliverance from the prison at Philippi through an earthquake would have seemed more imposing as an illustration of direct Providential help, but Theodoret remarks: "He shows the greatness of the danger by the mode of his flight." The window was an opening high up in the city wall, and the basket, one made of cords, a rope-work hamper. (Comp. Josh. 2 : 15 ; 1 Sam. 19 : 12.) **And escaped.** This was his first deliverance from enemies who hated him because he had become a Christian. It was the beginning of a series. It had a special significance for St. Paul. It was uppermost in his mind as associated with his conversion to Christ, and was so vividly before him as to lead to its insertion at this point in preference to all similar experiences.

(D.) *Visions and Revelations of the Lord* (ch. 12 : 1–10).

1–10. I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it

might depart from me. And he hath said unto me, My grace is sufficient for thee; for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

Ver. 1. **Not expedient.** (Comp. ch. 11 : 30.) There is no doubt about the necessity of glorying, but at the same time the Apostle is persuaded that it is not expedient for him, that he will derive no benefit from it. He is nevertheless ready to discharge his duty to others even though it involve a personal risk. The preferable reading in the Greek is *dei*, and the divergences arose from the seeming independence of the two clauses, for which, however, there is no real ground. Both unmistakably, in view of the context, apply to the Apostle, as the translation correctly interprets the verse. **Visions and revelations.** How reluctantly the subject is approached can be seen from the simple word "but." St. Paul will come, if he must needs glory, to extraordinary manifestations of the Lord's intercourse with His servant. Much rather would he have allowed the veil of privacy to remain over it all. The visions and revelations are the Lord's; they come from the Lord as they belong to Him. Visions, *optasiai*, are sights not vouchsafed to the human eye, in the natural way of ordinary seeing, even with the aid of the most powerful helps, because these visions which the Apostle saw are essentially supernatural in their character. (Comp. Acts 9 : 4–6; 16 : 9; 18 : 9; 23 : 11; 27 : 23.) Revelations which, in this case, were communicated by means of the vision. The point is that St. Paul was exceptionally enlightened by the Lord, and the reason is found in his exceptional call and mission, and this fact accounts for his reluctance to narrate these experiences.

Ver. 2. **I know a man in Christ.** He knows a man, a

human being, the generic word. This man is spoken of as a real being having a body, but as if he were some one else. St. Paul speaks of himself objectively, a man in Christ, so completely in Christ, that his own individuality for the time being is swallowed up by the power of Christ, who controls him absolutely in this unique experience. Not the man, but Christ, is the factor in this case. The man is in Christ, not simply as a Christian, but as one possessed by Christ, entirely helpless of himself, supernaturally led by Christ. Fourteen years had elapsed since the event, but the occurrence is vividly present to his memory. Taking the year 58 as the date of this Epistle, the event belongs in point of time to the stay at Antioch, or to the end of the stay at Tarsus. For fourteen years, as it would seem, the Apostle had guarded it as a holy secret, between his Lord and himself. It is forced from him now. **Whether in the body, I know not.** The state of ecstasy is marked by an elevation out of and superior to ordinary mental conditions. The body, for the time being, does not, indeed, cease to exist, but is lost to the consciousness of the individual. **Whether out of.** Whether body and soul participated in the experience, or simply the soul, without the body, he knows not. He voluntarily confesses his own ignorance of certain details of the event, which concern his own state at the time. **God knoweth.** The whole narrative points to the supernatural. God, who made man to be of body and soul, has exalted him above the limitations of the body in His own way, which is known to Himself alone. **Such a one caught up even to the third heaven.** Such a one, i. e. the one who was in this state of ecstasy. Caught up, irresistibly, by a superior power, which removed him out of and beyond the conditions of earth. Over against these conditions we have the sphere which is above and beyond

them, the sphere of these remarkable visions and revelations, namely, the third heaven. Let us bear in mind the relation of this heaven to those heavens of which we can and do have some knowledge from the point of view of this earth. What is meant by the third heaven? We can at once dismiss the rationalistic interpretation of men like Schoettgen, that it is only a figurative expression to express the nearness in which St. Paul's spirit found itself to God, and the fanciful notion of Calvin and Calovius, that the holy number three stands for the highest and most perfect heaven. Nor does the Rabbinical enumeration of seven heavens, of which the third was the region of the clouds, help us to a conclusion. Taking the division of the visible heavens as being implied in the dual form of the Hebrew word for heavens, we have: 1. The region of the clouds, and, secondly, the region of the stars; or, 1. the cloud-heaven, and second, the star-heaven, and with these our knowledge by sight ends. Beyond these spheres is that heaven which eye hath not seen, and into which the Apostle was caught up. Into the inner Sanctuary, the Holy of holies, the Heaven of heavens, he was transported, but we are not told what took place there, which in itself points to the experience recorded in the following verse.

Ver. 3. **And I know.** He knows this same man in Christ, in the same ecstatic state. He has a clear knowledge of what transpired, but not of how it took place. The manner or mode transcends his faculty of knowledge, but this ignorance of the mode does not, as Bengel rightly observes, take away the knowledge of the experience itself. The repetition contained in these words has led some to the conclusion that verses 2 and 3 are altogether separate, whereas, repetition in St. Paul's language, far from being mere battology, is solemnly em-

phatic, and calls attention to some particular point. The question naturally arises, if St. Paul mentions the third heaven merely as "a break, as it were a resting-point of the raptus" (MEYER), why is it mentioned at all? There must have been something in the third heaven in connection with the transport; or else, the mention of it would seem idle, mere battology. The explanation both of the mention of the third heaven and the repetition at the beginning of this verse is, we think, furnished in the remainder of this verse.

Ver. 4. **Paradise.** This was the objective point of the transport, which, with the experience added, really explains why St. Paul was caught up to the third heaven. If the third heaven is heaven proper, the highest heaven, and any other view, is hardly tenable; then Paradise is not a higher sphere than the third heaven, but belongs to it; and this view not only accords with all that has been stated, but is the most satisfactory answer to the questions that here present themselves. Much, however, depends on our conception of the word Paradise. Why should Paradise be the objective point, the great point of St. Paul's rapture into heaven? Paradise lost to earth is the figure of Paradise restored in heaven. Paradise on earth was a garden of delight, the home of man in his innocence, set apart for man by God. Paradise in heaven is the blessed abode of those to whom it is given to eat of the tree of life (Rev. 2 : 7. Comp. Irenæus, *Adv. Haer.* V. 5). The Apostle, whose work was of such transcendent importance in the planting of the Lord's Church among men on earth, was permitted to behold the state of those who are in heaven, in bliss. It was a wonderful and exalted privilege; it could not fail to be helpful, encouraging, comforting to this chosen vessel of the Lord. The man who was obliged to deal with the

problems and difficulties of the Church's life on earth, upon whom the burden of the *ecclesia pressa*, the Church in its earthly tribulations, bore so heavily, was brought face to face with the realities of the unseen world, where he obtained a view of the beatitude of the Church triumphant in that glory to which he bore constant testimony in all his afflictions. No one can appreciate the value of this vision, unless he takes the exceptional work and trials of the Apostle into account; if we add to this his Christian character, we may be aided in obtaining a clue to his vision of Paradise. **Unspeakable words.** Words which may not be spoken; words not intended for utterance on earth. Not, however, unspeakable words, in the sense of words that cannot be spoken, as Luther and many others have interpreted the passage. Nor does the Apostle give a hint as to the specific import of those words. The great revelations were intended for him alone, and, in his heart they were to be enshrined. Their utterance was reserved for heaven; on earth they were not to be repeated. Heaven's language, in all its fulness, may be spoken in heaven alone. Transcendent words, which it is not lawful for a man to utter, since, as speech, they belong to the glory of holy heaven, and are withheld from the vocabulary of a sin-stained earth.

Ver. 5. **On behalf of such a one.** One who could not help himself, one who was caught up and transported by a higher Power, the man in Christ, who was not in possession of himself, the man of the ecstasy; of such a one he will glory. **But on mine own behalf.** Why should he glory concerning himself, when he contributes nothing to his exaltation into heaven, when the whole work is the Lord's, to whom alone the glory belongs. The instance itself, the vision, is proof that he does not glory concerning himself **Save in my weaknesses.** It is the same

thought, expressed in a different way; he does not glory in any strong points of his own, which would be glorying on his own behalf; he glories in his weak points, his weaknesses, not merely his weakness in general. In what is a sinner to glory? Weakness on weakness arises before him.

Ver. 6. **For if I should.** This refers to the future, conditionally; if he should wish to continue the strain of glorying which he has begun, he would not be speaking as one out of his mind, although men hearing him tell of his wonderful vision, might think he was *aphron*, i. e. demented, insane. **The truth.** No matter how men may judge; especially those who hate the truth and who are anxious to pervert all his statements. He lays no stress on their opinions and utterances; he is solely concerned about the truth, albeit he is the only human witness to it, and men must take him at his word. **But I forbear.** He has said enough more than he cared to say concerning his own experience, which might unduly exalt him in the minds of those who only think of it as a special distinction conferred upon him in preference to other Christians. **Lest any man should account of me.** St. Paul guards against such super-exaltation of his own personality, which would involve a distinction between him and other Christians. As these are judged, in accounting of them, so would he be judged. The ordinary sources of evidence are to determine his standing among them. No supernatural favors are to be placed in the balance to his credit. These belong to a different sphere and have another purpose in view. They have reference to the cause of the Gospel; St. Paul as an individual is to be judged by the evidence of the senses.

Ver. 7. **Exceeding greatness of the revelations.** Exceeding greatness, Greek, *hyperbole*, i. e. the transcend-

ent, the extraordinary, nature of the revelations. The Apostle is speaking of the possible effect of these remarkable revelations on his own character, as expressed in the next clause. The construction is that of the instrumental dative, by reason of, i. e. by or through the transcendence of the revelations. St. Paul is well aware of the danger. **Not be exalted overmuch.** Self-exaltation: this was the danger. The middle voice implies reflective action on the part of the Apostle; hence, it may be rendered, that I may not overestimate myself, or, in other words fall into the sin of spiritual pride. From this danger not even a man like St. Paul was exempt. He had warned others not to exalt him unduly; he also thinks of himself and states how he is preserved from the sin of self-exaltation. **A thorn in the flesh.** The history of the interpretation of this passage reveals a comprehensive series of conjectures. We have already observed how St. Paul occasionally speaks of something which is clearly specific in its nature, without mentioning the name. In this instance the mystery acquires additional interest from the personal allusion. Everything that concerns the great Apostle as an individual is peculiarly interesting to us as Christians. We may as well, however, at the very outset of our reflections on this passage, remark with Luther, who at different periods indulged in various surmises concerning the nature of the "thorn in the flesh": "I do not know what it was" (Walch, 22, 1248). Much of the interpretation has been subjective, it has taken a psychological turn. Men have taken their own experiences as a mirror wherein they have found a reflection of the supposed experience of St. Paul. Early tradition, that of the Apostolic Fathers, Clement, Ignatius, gives us no clue. Irenæus does not specify.

At a later period, we have a subjective view, which de-

pends on a general tendency, and which may be termed the Roman Catholic view, advocated by Bellarmine, Estius, Cornelius à Lapide, and in a less gross form by Thomas Aquinas. A false estimate of what is meant by chastity was followed by an undue emphasis on celibacy, and a one-sided prominence of those sins of the flesh, which come under the caption of sexual impurity. The thorn in the flesh was looked upon as a painful struggle against temptations to incontinence. The Church Fathers do not incline to this opinion, which is of all the least tenable, and is refuted by the Apostle's own statements (1 Cor. 7 : 7). He had the gift of chastity. Among other forms of *spiritual* temptation are blasphemous thoughts suggested by the devil; again, stings of conscience over his earlier life as a persecutor; and lastly, poignant grief over the attitude of his own kinsmen, the children of Israel, toward the Gospel, a view which is ably advocated by Besser.

Moreover, we have the theory that assaults from without, opposition on the part of false teachers, which were a constant menace to his apostolic work, and which troubled him greatly, were the source of what must, according to this view, have been a purely mental infliction. Besides Chrysostom and Theodoret, Erasmus and Calvin incline to this interpretation, which Chrysostom with others limit to one pre-eminently hostile antagonist. Such opposition, however, is a common experience, and must be expected in the work of the ministry. There is one view which is certainly unique. According to this it is the assumption that there must have been some defect of character in St. Paul calculated to interefere with his success as a minister of Jesus Christ. This position is taken by Lias, who argues that the defect was an infirmity of temper.

Lastly, we have the numerous conjectures concerning various forms of bodily affliction. The language of Irenæus in speaking of St. Paul's infirmity as a proof that God does not despise the flesh of man, as the heretics supposed, seems to point in this direction. Tertullian specifies the ailment as having been a pain in the ear or head. The eyes, too, have been regarded as the seat of the trouble, the affliction being a consequence of St. Paul's blindness at Damascus. Augustine also adopts the theory of a severe bodily affliction. More recent commentators have suggested hypochondria, epilepsy, neuralgia of the head and inflammation of the eyes. From all that has been said, it is apparent that no specific conclusion as to the precise nature of the affliction is within our reach.

All the light we can obtain must come from the text itself. Hints and suggestions are there, but nothing definite. St. Paul looks upon it as a personal matter, and as is his wont, deals with it in a general way. He has been lifted up to dizzy heights, whether in the body or out of the body, he knows not; now, he is brought down into the depth; he knows that he has a body, that he is in the body; he is made to realize the fact that he is of the earth, earthy. The thorn is a thorn in the flesh, and taking the context as a whole, the flesh would seem to mean the body. Through the body he is made aware of the limitations of earth, of its painful limitations, of the lowest form of its limitations. He who has been privileged to behold, to taste the glories of heaven, is made to drink of earth's cup, in and by the body, which holds him down to earth. He is made to feel pain by the thorn in his flesh, the *skolops en sarki*, not the stake, which is the classical idea, but the thorn, which belongs to the Septuagint and the later Greek. It is a single

thorn, not a crown of thorns, so that we may well think of some acute, piercing agony, which bore down into some particular part of his body. But how the whole recital reminds us of the physical agony of our Lord. He is buffeted by it; it comes upon him in blows. It is the messenger of Satan, who smites him, as he did Job. These are the lowest depths; hell smites him through his earthly part—his body. Satan is permitted to send his messenger to trouble the body of God's servant, in order that body and soul may remain the Lord's. Realism it is: the reality of heaven and hell applied to earth. Who can fathom the mystery? **That I should not be exalted overmuch.** There are no doubts in St. Paul's mind. He understands the situation fully. He knows himself the danger to which he is exposed; he knows what the Lord means.

Ver. 8. **I besought the Lord thrice.** Before he learned to realize that his affliction was a necessary trial of his faith, he besought the Lord, whom he served, three times. Probably at each time the attack was unusually severe. St. Paul would hardly at any time have prayed for deliverance from an ordinary affliction, nor from one which he recognized as inseparable from his calling as an Apostle; the latter was not impressed on his mind until the Lord pointed out the necessity of its being patiently borne. Like his Lord in Gethsemane, he prays thrice to be spared a cup, whose remarkable bitterness may be judged of by this succession of prayers. To the first two appeals there was no answer of any kind.

Ver. 9. **And he hath said.** The third appeal brought no relief, but in its stead the word of the Lord came unto him, and it came to remain, to abide with him as a perennial source of comfort. By the use of the verb in the perfect tense this continuance is indicated, as well as the

Apostle's abiding confidence in that word. **My grace . . . sufficient.** Grace to bear, not relief from the thorn. The grace of his Lord Jesus Christ is assured to him as sufficient to sustain him in his sore affliction. The same grace which brought him to Christ is here held up to him as actively sufficient for this and for all his needs, without any qualification or limitation. Grace is sufficient, and naught else can be. **For my power is made perfect in weakness.** This is the Lord's doing, and it is marvellous in our eyes. Paradoxical as it may seem, we have here the way of God's working, a Divine principle everywhere manifest in the history of God's dealings with men. A weak instrument becomes the vehicle of almighty power. Underneath His servant are the everlasting arms. Thus God makes perfect His strength, i. e. He carries out His plans to completion by means of weakness. It is ever so: the weak vessel is filled with power for the purposes of the Lord. **Most gladly . . . therefore.** Therefore, i. e. because the Lord carries out His power in weakness, St. Paul glories in everything that manifests his own want of power. He does this most gladly, notwithstanding the suffering which may attend it, for he has learned to take pleasure in that through which the Lord exhibits His wondrous power. **That the strength of Christ.** The strength or power of Christ is practically synonymous with the grace of Christ. Applied grace is meant; indwelling grace, for the words "may rest upon me," literally mean "may make its dwelling upon me and in me. A coming down from above like the Schechinah, and entering into one's life, and thereby transforming weakness into strength.

Ver. 10. **Pleasure in weaknesses.** Of these weaknesses the thorn in the flesh was the acme. From this point of view, he has learned to group all his weaknesses together,

in one bundle, as it were, and even to be of good cheer, to take pleasure in them, not a stoical delight, but an intelligent, Christian rejoicing. **In injuries, in necessities, in persecutions, in distresses.** Lest any one should misunderstand him, and form a wrong conception of the word weaknesses, he points out the quality of the weakness. All are visitations which come upon him from without, and in which he is powerless. (Comp. ch. 11.) **For Christ's sake.** From what motive does he take pleasure in these weaknesses? Because they promote the glory of the Lord in the advancement of His kingdom and the manifestation of His power. **Weak, then . . . strong.** This is St. Paul's joyous response to the word of his Lord; this is his glad Amen. The word: "My power is made perfect in weakness," has entered into the consciousness of His servant, and has there become a glad conviction.

(E.) *What St. Paul Seeks* (ch. 12 : 11–21).

11–21. I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; but being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by any means, when I come, I should find you,

not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

Ver. 11. **Ye compelled me.** St. Paul's strain of glorying is ended: some will say: Paul, thou art beside thyself; but who is to blame? The Corinthians themselves. **Commended of you.** His friends should have conducted his defence against the false apostles. **For in nothing . . . behind.** (See note on ch. 11:5.) In nothing behind those arrogant false apostles, although I am nothing; for as Luther well says: We are nothing; Christ alone is everything. Without Christ, nothing; neither Apostolic office, nor power, nor works. St. Paul holds to the declaration: Christ all and in all.

Ver. 12. **Signs of an apostle.** By which an Apostle could be recognized: truly characteristic works. Incontrovertible evidence seen but not appreciated. **Were wrought.** In order that they might be convinced of his Apostolic mission. In all patience because of their weakness these signs were wrought, these mighty deeds done, so that the Church might be firmly planted. **By signs,** by which the salutary power of the Gospel was manifested, in particular, probably, miracles of healing, done in all patience. **And wonders.** Portents, calculated to excite attention toward the Gospel. **And mighty works.** Literally, powers, illustrative of the higher power by which they were produced, attendant upon and confirmatory of the Word.

Ver. 13. **Wherein . . . inferior.** St. Paul means: There is not a single Apostolic gift or benefit which you have not enjoyed as fully as the other churches. Nothing has been withheld from you, and there is no ground

for jealousy. This motive is excluded. All the churches were on the same plane, in the relation of the Apostles to them. **Except . . . not a burden.** Here there was a distinction, if this was to be looked upon as placing them at a disadvantage, which was certainly not the case. The emphatic "I myself" makes the conduct of the Apostle, in declining pecuniary compensation, exceptional. **Forgive . . . wrong.** (Comp. ch. 11 : 7.) According to the rule he should have accepted compensation. If they think he did wrong, he asks to be forgiven. Could they fail to understand the well-deserved irony of the self-sacrificing Apostle?

Ver. 14. **Behold, . . . the third time.** His conduct will be in harmony with that of his first two visits. They remember how he lived and labored among them. He is ready to come again; he does not dread the journey, nor shrink from the work, which is not yet finished. **Not be a burden.** Consistency marks his conduct. He has not done wrong; he has no reason to alter his course. **Not yours, but you.** A fine pastoral distinction, worthy of a follower of the good Shepherd, who loves the sheep, for their own sake, and not for the sake of gain. **Children ought not to lay up . . . but the parents.** A law of nature, ordained by God. The fourth commandment rests upon this principle. Parents are to make provision for their children, and the Corinthians are the Apostle's spiritual children. He is under obligation, *opheilei*, to provide for them, and the accepting of a compensation would interfere with the greater, the spiritual provision.

Ver. 15. **Spend and be spent.** Self-denial and self-sacrifice on St. Paul's part are to furnish the proof that he seeks them and not theirs. In doing and suffering, in giving himself and being given for their souls, that ever-

lasting treasures may be theirs, he will find the greatest pleasure. **Am I loved the less?** This is put hypothetically: he may be loved the less, in the face of his more abundant love, but this will not diminish his affectionate zeal. But there is no reason why their love should grow less. Love should beget love.

Ver. 16. **But be it so.** The fact is cheerfully admitted, be it so, whatever construction may be placed upon it. St. Paul glories in it, no matter what his opponents say. **But being crafty.** He is charged with being crafty and using guile, with a bad motive and a wicked method. Such dishonesty of purpose and action the Apostle repudiates in the questions which follow, and which can be answered by the Corinthians themselves; they certainly would know it, if they had been caught by the snare of a hunter.

Ver. 17. **Did I take advantage of you by any one?** Did I substitute some one else to secure that which I would not myself take from you? He well knew the quality of the men whom he had sent. The Church at Corinth knew them. Their conduct corroborated his motives. No fraud had been practised by circumvention, in an indirect way.

Ver. 18. **Did Titus take any advantage?** Of those sent unto you, take Titus as a conspicuous example. The brother, who was associated with him, to assist him, is not known to us by name. Titus went to Corinth at the desire of the Apostle, as his representative, acting under his directions. He knew Titus well enough to cause him to put this question in the assurance that there could be but one answer. **Walked we not by the same spirit . . . same steps?** Concerning the walk by the Spirit, see Rom. 8 : 1, 14; as to its characteristics, 2 Cor. 1 : 12. The walk was the same; moved by the

same spirit, Titus trod in the footsteps of St. Paul, not taking advantage of any one.

Ver. 19. **Ye think all this time.** All this time, Greek *palai*, for a long time, you have been thinking that we are simply defending ourselves unto you. This view might create the impression that the Apostle was merely anxious for their verdict. He has them in mind, but not as judges. But One could act as the Judge in regard to his Apostolic authority and dignity. **In the sight of God speak we in Christ.** (Comp. ch. 2 : 17 ; 1 Cor. 4 : 3, 4.) As to motives, which was really the question at issue, who could decide but God? It is an appeal to the Supreme Judge, before whom, in whose sight the defence is made. He speaks in Christ, as a Christian, whose relation to God is in Christ, who lives and labors by faith in Christ. **But all . . . for your edifying.** To edify, to build up the Church at Corinth, is the object which St. Paul has in view. To this end all his acts among them and for them are directed. False teachers are aiming at their destruction. St. Paul brings all his efforts to bear for the edification of those whom he terms his "beloved." Christian love is always unto edification.

Ver. 20. **For I fear, . . . find you not such as I would.** In view of the work done by the false teachers at Corinth, this fear was not groundless. No doubt is expressed concerning the recognition of St. Paul's Apostolic authority. His only concern is lest evils may present themselves, lest their spiritual state may not be in accord with his desire. **Be found . . . such as ye would not.** How they would like to find him, may readily be imagined. He would himself prefer to be found of them as one filled with approval, coming with no other language but that of fatherly greeting. As it is, apprehension leads to earnest admonition. **Lest . . . strife.** Literally, strifes,

partisan contentions. **Jealousy,** lit. jealousies, instances of selfish zeal for individual preferment. **Wraths, factions,** i. e. angry disputes. **Backbitings, whisperings.** Concerning the last two Alford aptly remarks: "Open slanders, secret revilings." **Swellings.** Lit. puffings up, i. e. manifestations of conceited inflation. **Tumults,** i. e. disorderly proceedings.

Ver. 21. **Lest . . . my God should humble me.** He is anxious to avert this, inasmuch as he feels the misconduct of his spiritual charges to be a personal humiliation, a visitation from God by which his soul is cast down, and which, so far from being necessary, is to be deprecated. **And I should mourn . . . sinned heretofore.** Not all, but many, who had become Christians, and had fallen into sin, but who had been admonished by the Apostle during his second visit to Corinth, and who might not have repented when he should come again. Such, he fears, there may be, and they would cause him to mourn. **And repented not of . . . have committed.** All these sins belong to the same class. The first term is general; the second specific and well understood. The third expresses the extreme of licentious abandonment, utter wantonness. No reference is here made to the incestuous person.

(F.) *Apostolic Consistency* (ch. 13).

1-14. This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus

Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we are not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, though we be as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss.

All the saints salute you.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Ver. 1. **This is the third time.** Repeated visits are repeated proofs of affectionate interest. Every visit should bring its particular blessing. The present tense of the verb is used to express an intention. **At the mouth of . . . witnesses . . . every word be established.** This third visit is to be a decisive one. Nothing is to be determined by hearsay, but by an orderly investigation in accordance with the rule of the Old and New Testament (Deut. 19 : 15; Matt. 18 : 16). A fair open trial, on the ground, is to be held.

Ver. 2. **I have said beforehand.** The Apostle speaks emphatically, in all seriousness, so that no one may mistake his meaning. Abundant admonition has been given, and he stands by what he has said; he repeats his words, just as he had spoken at his second visit. So now, once more, being absent from Corinth, before he makes his third visit, he addresses a final admonition. **To them . . . sinned heretofore.** (Comp. ch. 12 : 21.) Those sinners whom he had admonished during his second visit, and who had continued in their sins. **And to all the rest.** All unrepentant sinners are here included. Patience and probation have reached their limit. The Church must

purge herself of these offenders. **Not spare.** There is yet time, until he comes again, for he is reluctant to proceed to that extreme which the welfare of the whole Church imperatively demands. Then, however, he will spare. Some have doubted his earnestness in the matter. No room is left for doubt as to his purpose.

Ver. 3. **Ye seek a proof of Christ.** Why will he not not spare? In reply to their challenge, because they seek a proof of his Apostolic authority, i. e. of Christ speaking in him. They are really provoking Christ, tempting Him, rather than St. Paul, who is but the organ, the mouthpiece of Christ. **Not weak, . . . powerful in you.** The power of Christ as it comes to the Corinthians by the words of the Apostle, is a reality; for Christ was not weak toward them, a fact which they well knew from experience. Among them the same power will be made manifest in the same way. Hunnius in this connection calls attention to the Office of the Keys (Matt. 16: 19). Christ indeed condescended to become weak, in the days of His humiliation; but now, He comes with power. In *dunatein* the Apostle has coined a word by adaptation; it is not met with elsewhere.

Ver. 4. **Crucified through weakness.** Christ's weakness is a constant comfort to His children in their weakness, since it was the gateway unto strength. The death of the Lord on the cross finished all His weakness. Weakness was necessary for a time, albeit voluntary on His part, in order that power might appear. **Liveth through the power of God.** The life of Christ once crucified and dead is the proof of this power. God's power has overcome the greatest and most wonderful weakness ever known. **Weak in him.** Our weakness is not an isolated weakness. In so far as the Apostle has not exhibited power in dealing with the Corinthians, in his spar-

ing them, he has followed in the footsteps of Christ, in all meekness and gentleness. **But we shall live with him.** The manifestation of God's power will come in due time. Life with Christ will be manifest in the course pursued by the Apostle toward the Corinthians; life which grows out of the power of God. Quickened and impelled by the power of God His servant will do His will at Corinth.

Ver. 5. **Try your own selves.** They are to examine themselves, rather than the Apostle. Self-criticism will be of more profit to them, besides being called for in view of the coming of the Apostle. Whatever the conclusion, they must put their spiritual condition on trial and do it themselves. One may imagine himself to be in the faith and thus deceive himself, but the fault is altogether his own. The point is not whether one have the faith, know it, and yield intellectual assent to it, but whether a person is in the faith, in living communion with Christ. **Prove . . . selves.** Apply the test in such a way that you will stand convinced beyond a doubt of your relation to Christ. Test yourselves so that you may have proof for yourselves. **Or know ye not . . . that Jesus Christ is in you?** To be unconscious of the indwelling of Christ is inconceivable. To have faith in Christ and not to know it, is equivalent to saying that Christ is the Rock of one's supreme trust and not to know it, or that Christ is the way, the truth, and the life of one's being and not to know it. How can this be? **Unless . . . reprobate.** It may be that you will fail of being approved when you prove yourselves, that you will be found reprobate, *adokimoi*, not approved, tried but found wanting, your faith not genuine, not of the right kind. An evil conscience would force this conviction upon them.

Ver. 6. **But I hope . . . not reprobate.** He hopes for

their approval of his course when he comes to them. He expects them to test him according to the standard of Christ as to whether his conduct is genuine, i. e. the work of a true Apostle. In regard to this he now invites criticism on their part. As far as they can know, he hopes they shall know him to be a workman approved unto God. They are to try him and to prove him.

Ver. 7. **We pray . . . ye do no evil.** That is nothing that would bring reproach on their Christian profession. St. Paul is much concerned about this, prayerfully anxious. **Not that we . . . approved.** He has no selfish motive. Their good conduct would reflect credit on him and appear to approve his work, this, however, does not concern him. **But that ye may do . . . honourable.** Literally that which is good, the positive complement to the avoidance of evil. Christian life, the fruits of faith, are the aim of the Apostle. **Though we be as reprobate.** If his desire were realized, by the absence of evil and the presence of good among the Corinthians, there would be no call for sternness of action on the part of the Apostle, which might lead to hostile criticism, as though he had not stood the test by showing severity.

Ver. 8. **Nothing against the truth.** Appearances count for nothing; we may be as reprobate, but we are bound by our consciences to do nothing against the truth. To act against the truth of the Gospel, which requires the absolution of all who are truly penitent, would actually make one reprobate. The Confessors of Christ have at all times acted on this principle even at the risk of their lives. The Augsburg Confession, Art. 28, appeals to this passage. Everything for the truth, nothing against it. Every gift, every faculty, is consecrated to the advancement of the truth, actively, with all energy; an ability for the truth, exclusive of all that resists it.

Ver. 9. **For we rejoice, when we are weak, and ye are strong.** The Apostle does not delight in the power of punishment. He would rather be deprived of the armor of discipline by the conduct of those who otherwise would have called forth an exhibition of his power. In fact he rejoices at the strength of those who have been made strong against sin through Christ. **This we also pray for.** That the good work may be carried forward to its consummation in everything concerning the Church at Corinth is the burden of this prayer. Perfecting, Greek *katartisis*, complete equipment, furnishing, that nothing may be wanting to their strength. In this the Church is to be a unit.

Ver. 10. **For this cause I write . . . absent.** As yet what he writes is a matter of prayer and of hope, an expression of his heart's longing desire before he is required to deal with them face to face. He has made earnest use of his opportunity, will they do the same? **Not when present deal sharply.** For this cause he writes, officially as an Apostle, in the first person, in the hope that the written admonition may relieve him of the necessity of sharp, severe, punitive action. **According to the authority.** In all this he acts in accordance with the authority which is a gift from the Lord. He knows the spirit of the discipline prescribed by the Lord, and obeys willingly, with genuine Apostolic submission. **For building up.** To build up, as a wise master-builder, is the crowning excellence of his vocation, of his authority as an Apostle. To rear temples of the Lord is his object, even when, like a surgeon, he must use the knife for the moment, and deal sharply, use sharpness, yet the great aim is edification, not destruction. For this cause he writes.

Ver. 11. **Finally, brethren, farewell.** Rather, rejoice,

i. e. in the Lord, in view of what has been written. "For the joy of the Lord is your strength" (Neh. 8 : 10). **Be perfected.** Be completely equipped as true Christians. **Be comforted.** In the face of all your troubles as a Church. **Be of the same mind.** Let your thoughts be harmonious, bent in the same direction. **Live in peace.** As the children of peace, among yourselves. **And the God of love and peace shall be with you.** The love of God fills His children with peace; the assurance of Divine love is inseparable from His peace in their hearts, in them both are alway found together.

Ver. 12. **Salute one another with a holy kiss.** A token of love and peace; Holy as becometh saints; a protest against the unholy kiss of hypocrisy, the kiss of Judas: a kiss in the Lord, the mutual salutation of those who are consecrated to His service. (Comp. Rom. 16 : 16; 1 Cor. 16 : 20; 1 Thess. 5 : 26.)

Ver. 13. **All the saints salute you.** A salutation from Church to Church. The entire Macedonian Church takes an interest in the welfare of the Church at Corinth, evidently being aware of the writing of the Epistle. There are no salutations to individuals, probably Titus was to deliver them in person.

Ver. 14. **The grace of the Lord Jesus Christ.** Whereby man is born again and nourished unto salvation, through the gift of the only begotten Son of God. **And the love of God.** The source of grace and of every other gift needed by the members of the Church. **And the communion of the Holy Ghost.** By whom the grace of Christ is applied, in which believers participate, in the fellowship of the spirit's gracious working. **Be with you all.** In this benediction, so exceptionally full and comprehensive in its statement of the blessings of the Triune God, we have the expression of St. Paul's great love for

the Church at Corinth. All the members are included; the Apostle loves them all. The benediction is the Amen of his pastoral love to the whole Church at Corinth, a fitting close to this remarkable pastoral Epistle.

ANNOTATIONS

ON

THE EPISTLE OF ST. PAUL

TO THE GALATIANS

BY

CARL A. SWENSSON, PH. D.
PRESIDENT OF BETHANY COLLEGE, LINDSBORG, KS.

INTRODUCTION.

Paul's Epistle to the Galatians was probably written 57 or 58 A. D. It was certainly written after 54 A. D. Paul had preached to the Galatians on his second missionary journey (50–51 A. D.), Acts 16: 6; Gal. 4: 13. The letter was written after his second visit, on his third missionary journey (54 A. D.), Acts 18: 23; Gal. 4: 13. It is generally admitted that it was written before the Epistle to the Romans (58 A. D.), for which Galatians is the draft, the outline, so to speak. The Epistle itself gives us no definite information as to the exact time when it was written. It seems to have been written at Ephesus (Acts 9 : 10). Some conclude from Gal. 1 : 2 that it was written during a journey, while Paul was on his way to Macedonia (Acts 20: 1), in the winter or spring of 57 or 58 A. D., thus placing it after the Epistles to the Corinthians, but before the Epistle to the Romans.

The Epistle is undoubtedly genuine. The external evidence is very ample. The evidence quoted in proof that the Epistle to the Romans was written by Paul is equally valid for that to the Galatians. The Epistle is found in all Greek manuscripts of Paul's Epistles, and in the Latin, Syriac, Egyptian, Gothic, Armenian, and Ethiopic versions. In the Muratorian Canon (ab. 170 A. D.) it is placed in the second place, next to 1 and 2 Corinthians. JEROME says that ORIGEN "wrote five volumes on the

Epistle of Paul to the Galatians." Irenæus († 202) frequently quotes this Epistle by name as a work of the Apostle Paul. The Epistle is quoted by Clement of Alexandria († 220), and by Tertullian († 220). Several passages in writings still earlier than the above suggest that the authors had seen the Epistle to the Galatians. It seems to be clearly proven, that towards the close of second century the Epistle was everywhere accepted with perfect confidence as a genuine work of the Apostle Paul.

The internal evidence is equally strong. What forger, hoping to gain credence for his work, would dare to write as the author of this Epistle has done, filling the entire letter with severe censure of entire churches mentioned by name; a censure hardly mitigated by a word of approval?

The *Galatia* of Paul was a broad strip of land a little to the North of the centre of Asia Minor, stretching from the Northeast to the Southwest, and about two hundred miles in length. In all probability the principal towns visited by Paul were Tavium, Ancyra, and Pessinus, and at these places evidently were "the churches of *Galatia*" (Gal. 1 : 2).

The *Galatians* were a mixed people. First of all comes the original Phrygian population. In the next place we note the Gauls or Celtic conquerors, about 250 B. C. (The theory of the Teutonic origin of the Galatians is now given up not only in England but in Germany as well.) Then follow the Greek settlers, who were so numerous as to give to their adopted home the second name of Gallogræcia; and afterwards should be mentioned the Romans, who came in after the conquest by Manlius, 189 B. C.; finally Jewish colonies. It was the Celtic blood which gave its distinctive character to the Galatian character. Roman writers describe Gauls as noted for

their fickleness, and as superstitious, given over to ritual observances; and greedy of wealth. The Christian Galatians agreed in a remarkable way with the Celtic or Gallic type of character. They were mainly Gentiles; they received the Gospel with eagerness; they were fickle and ready to receive a different Gospel; they were ritualistic, seeking to become perfect by ritual observances; they were easily overcome by temptations of the flesh; easily angered and very excitable; avaricious.

The controversy which gave occasion for the writing of this Epistle was a very serious one and could not but divide the infant Church. It came to a climax most conspicuously in Galatia. *Was the Jewish law to be binding upon Christians?* Christianity had sprung out of Judaism. The greatest and most obvious article in the Christian creed—the Messiahship of Jesus—could easily be accepted by a nation entirely engrossed with the idea of the Messiah, and yet with all the prejudices in favor of the Jewish Law retained. It was only to the deep and serious thought of a master mind, the fundamental antagonism of the Jewish view of religion and the Christian was apparent. The Apostle Paul saw it clearly; others were too near-sighted. The main body of the church at Jerusalem held tenaciously to the Jewish practices. They were Pharisaic in their passion for proselytes. Emissaries from this church had found their way to Galatia. They attempted, and only too successfully, to do mission work on the fields already occupied by Paul. They were proud, looked down upon Paul, called his authority in question, and posed as having a superior commission themselves. Personal faith in Jesus was to them unimportant. They knew nothing of such faith. Acknowledging Jesus as the Messiah was sufficient from their point of view. They still looked for salvation, as before, from the literal per-

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formance of the Mosaic Law, and they attempted to force this view upon the Galatians. To them the rite of circumcision was especially important. The Gentile convert should not escape it. Afterwards they laid upon him heavy burdens of ritualistic ceremonies. He must be righteous, but to be righteous he must scrupulously perform the precepts of the Mosaic Law. To this he should bend all his energies, the Messiahship of Jesus was not by far as important, it was only secondary. The key to life and conduct was yet to be found in the fulfilment of the Mosaic Law.

Paul could not look on this without alarm. To him the Messiahship of Jesus, Jesus as the Christ and Son of God, formed the very essence and centre of his spiritual life. Faith in Christ, the Messiah, in the complete sense, was to him the great motive power which he recognized. The Christian was by faith itself placed in a state of righteousness, without any works of the Law. Faith in Christ was everything; the Law, henceforth, nothing. By his relation to Christ the believer obtained everything. Sin stood between man and the favor of God, but Christ had died to remove the curse, entailed by sin. The Christian was not released from the obligations of morality as contained in the Law, but morality was absorbed in the new life of faith. A believer in Christ was in holy communion with Him and could not lead an unholy life, but the holy life was now a consequence, natural, easy, spontaneous, necessary. "Be ye holy" remained, but in its new meaning and fulness read: "Be ye holy, because ye are bought with a price; because ye are Christ's, and your life is hid with Christ in God." The atonement of Christ, substantiated by his real and victorious resurrection, accepted in a living faith by the penitent believer, is transferred to the believer's account, and by the faith

alone, for Christ's sake, he is declared righteous and a child of God. The new life is a life of grateful, self-forgetful, devoted love. The reign of the Law had ended in a miserable failure; the reign of Love, based upon Justice and Righteousness from God's point of view, and grace alone from our point of view, had succeeded and superseded it forever.

The Epistle treats of timely subjects for our day and land. So much fickleness of mind and purpose; one day only fever heat, enthusiasm, victory; the next chills, despair, defeat. Modern revivalism has made many Galatians. Deep, sincere, lasting spirituality must be more than a sporadic heat and glow in the feelings. On the other hand, it is fully as much something else than the observance of certain ritualistic forms and ceremonies. Spirituality means communion, love, kinship, with the Father of Spirits, God. Forgiveness of sin for Christ's sake, Justification by Faith alone, and Sanctification by the Means of Grace lead to it, give it life, perpetuate it. Jesus, the Christ and the Son of God, the Atonement, Justification by Faith alone, independent of the works of the Law, the new liberty and life of holy Love, are to-day the cardinal doctrine just the same as in the Apostolic Age.

Let us, then, proceed to the Epistle itself.

The *Bibliography* of this Epistle is wonderfully rich. The busy Bible reader and student will appreciate Weidner, Ellicott (Sanday), Beet and Perowne. The larger works are too well known in Lutheran circles to need any mention here. We have followed and freely used especially Luther, Starke, Perowne, Weidner, and Ellicott, consulting, of course, the many others at the same time.

"It is my deliberate judgment that, for the purpose for which the Epistle was written, and for its chief prac-

tical worth now, Luther has caught and reproduced the inmost thought of St. Paul more richly than has any other writer, ancient or modern" (BEET).

If this little work, compiled and performed with much anxiety and a due sense of personal insignificance and unworthiness, in strong contrast to the greatness and overwhelming importance of the truths contained in this Epistle, will prove of any service to the busy, hardworking, rest-needing Christians and co-laborers in the vineyard of to-day, my gratitude to God, the Giver of every good gift, will be sincere and lasting. Hold fast to the Truth, confess and proclaim it boldly and fearlessly; do not yield the ground to false teachers, be they ever so popular and exalted; such seems to be the message to us. If Asia Minor, especially Galatia, was the nursery of heresy for the first four centuries, what is our own great country to-day?

C. S.

BETHANY COLLEGE,
Easter Monday, 1897.

CHAPTER I.

1–5. Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory for ever and ever. Amen.

An apostle. Paul, the humblest of men, mentions his high calling and office without hesitation. He insists on his equality with the other Apostles, the Twelve. There are times when such action becomes a duty and a necessity. **Not of men, neither by men.** The office of Apostle was something specifically unique. Man was neither the source, nor the channel. It is different with the ministry of to-day. That must always be received through the channel of man. Paul shows immediately that he was in need of the commendation of no one. **But through Jesus Christ and God the Father.** Paul realizes fully the dignity of his high calling. He had secured his call from Christ Himself on his way to Damascus (Acts 9 : 1–18 ; 22 : 5–16 ; 26 : 12–23). Also from the Father. Both are combined here, bearing testimony to the equality of Christ with the Father. Every true minister of the Gospel must be called not by man alone (*rite vocatus*), but also by God. The inner call is absolutely necessary. "Do not enter the ministry, if you can help it." **Who raised him from the dead.** Paul is never afraid of carrying an argument to its climax.

Here he leaps forward at once to the greatest result and the greatest proof. Christ died in our place. The Father called Him back to life, thereby putting the seal of completion and perfection upon His work and mission. Paul was called by the risen Lord and by the Father, who raised Him from the dead. Better authorities could not exist. The resurrection is the most reliable bulwark of our Faith. The great doctrines should be proclaimed at all times. **All the brethren which are with me.** His travelling companions. We are unable to say exactly who they were, as we do not know fully from what place Paul was writing. In any case probably Timothy, and perhaps Titus, and others. **The churches of Galatia.** Intentionally abrupt and bare. They are not addressed as "saints" or "faithful brethren." Not a word of praise for this fickle-minded church. The letter was evidently intended not only for one, but for all the churches of Galatia. **Grace and peace.** Grace for justification and sanctification, peace as the result of justification (Rom. 5 : 1), and as a sign of progressive sanctification. **God, the Father.** The fountainhead of all grace, of every good gift (James 1 : 17). The love of God the Father is the starting-point of our salvation. **And from our Lord Jesus Christ.** To us, sinners, all grace comes directly through and in Christ. Without Christ God is terrible; in Christ and for Christ's sake He is our loving Father. Christ is our Lord and Master. He has bought us with His blood, we are His. He is full of grace (John 1 : 14), and He is also our peace (Eph. 2 : 14). **Who gave himself.** Surrendered Himself of His own free will as a sacrifice, forced by nothing but His love and faithfulness. Gold and silver were not sufficient. He gave *Himself* as a ransom (1 Peter 1 : 18). **For our sins.** Sin is real; our sins are real. The atoning Saviour suffered on account

of sin and in order to take away the guilt and punishment of sin and reconcile us with God. Christ suffered not only for us, but also in our stead. **Deliver us.** This refers not only or in the first place to justification, but to sanctification. Nothing sanctifies in so high a degree and so perfectly as the full acceptance of the atonement in Christ in a living faith. *Deliver* is the important word, the keynote of the Epistle. Paul says: Christ gave Himself for our sins, to deliver us: the false teachers said: Keep the Law, and you will be delivered. **This present evil world.** The present world is placed in contrast to the coming world, which will be full of righteousness. The Jews divided History into two great periods, the pre-Messianic and the post-Messianic. The crisis between the two should be attended with much trouble. That time was now. The world is evil, and never more so than when feigning piety, wisdom, and interest in salvation. The release is moral and spiritual. The Christian is to remain in this world willingly, and work for the Master and his fellowmen. The atonement frees from guilt, but also gives a new set of motives in man. He is in the world, but not of the world. The Christian is the only truly independent person. **According to the will.** The plan of redemption is no haphazard happening. It is the will of God. Its realization by Christ and in man is according to the will of God and pleasing in His sight. **Of God our Father.** The love of God the Father is the beginning of our salvation (John 3 : 16). In the redemption and in the Redeemer God becomes our loving and dear Father (Is. 64 : 8). **Glory.** This is the essential attribute of God. It does not belong to man. Reverence is an important part of true piety and worship. **Forever and ever.** "The ages of ages." Man has no adequate expression for eternity. Our similes are all

only exponents of our inner consciousness of God and our kinship with Him. We cannot define the greater by the smaller. During all existence, God shall receive glory and praise from those saved "by the blood of the Lamb." **Amen.** This is the climax of faith. Paul was at the end already in the beginning. In that he was related to God, to whom everything is present at one time.

6–10. I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.

Marvel. Paul was surprised, astonished, and grieved at their sudden defection. He had preached, they had received salvation by grace. They imagined they were hearing a different version only. Impossible. A second Gospel was simply absurd. **Removed.** The Greek word stands for "deserter," "turn-coat," "apostate," either in war, politics, or religion. **Him that called you.** God, the Father, so generally ascribed by Paul. **Into the grace of Christ.** Rather *by* the grace of Christ, into the grace of Christ. It is only grace that brings us into the possession of grace. **Unto another gospel—which is not another.** Salvation is one. No alternative exists to us. A new way to salvation is simply no way at all. The Judaists had no Gospel. **But there be some that trouble you.** These false teachers were disturbers, agitators, men who with restless factiousness and bigotry were causing schisms in the Church. The result was unrest, uncertainty, trouble. **Pervert.** They said improve. Any "improvement" in this connection must mean perver-

sion. Justification by faith is not improved by a return to righteousness by works. Calvary made Sinah impossible and needless as a mountain of salvation. Paul calls things by their right names. **The gospel of Christ.** Proceeds from and relates to Christ: subject and object alike. **Though.** Greek: even though, marking an extreme and improbable supposition, leading to an unavoidable and strong conclusion. **We.** Paul and his close associates, and probably the Twelve Apostles. **An angel.** Mark the strength of Paul's conviction. Not even an angel could change wrong into right. **Another gospel.** The Christian must feel that he is right. That precluded the possibility of the opposite being right. If justification by faith is right, self-righteousness by the works of the Law cannot be right. Evasion should be avoided. There is only one true Gospel. **Anathema.** *Accursed, deprived* of all part in Christ and God. The meaning "excommunicated," in the sense of ecclesiastical censure, is not found until much later. Repentance and confession could change the situation; nothing else. The word gives no uncertain sound, gives no encouragement to any weaklings of that day or any other time. **So say I now again.** Notice the added strength by the repetition. Paul did not speak in haste. No man can change the Gospel, which is from Christ and the Father. An attempt to change it is sacrilege. Paul had probably warned them on the occasion of his second visit, A. D. 54. **Am I seeking to please men.** Paul had laid himself open to the charge of man-pleasing by the largeness of his character. Quarrelling about trifles did not interest him. Through his great sympathy he could easily place himself in the position of other and truly understand them. On questions of principle he always took his stand firmly. If he were seeking popularity, why this impolitic vehemence

of speaking? Why these plain, terrible utterances against the false doctrines? A servant of Christ should not court unpopularity. There is no piety in being shunned by society. On questions of principle and true doctrine, however, he dares never be equivocal. He must use plain speech, easily understood by every one.

11–14. For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it: and I have advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

For I make known to you. This is the beginning of the apologetic portion of the Epistle (1:11–2:21), the personal defence of Paul against his opponents. The doctrine taught by Paul comes from a divine source. He did not learn it in his youth (vers. 13, 14), he did not learn it at his conversion, for he went straight into the desert to wrestle with God in solitude (vers. 15–17); he did not learn it at his first visit in Jerusalem, for then he saw only Peter and James, and them very briefly (vers. 18–24); he did not learn it at a later visit, for then he dealt with the Apostles on equal terms; nay, he was even forced to rebuke Peter for seeming hypocrisy (2:11–14); the Law is no more; our life comes directly from Christ. **After man.** The Gospel is not of human origin; it is not according to the standard of man. It surpasses man's own powers of intellectual discovery. **Revelation of Jesus Christ.** At Damascus, probably also afterwards, and gradually; but Paul was a completely equipped Apostle shortly after his conversion already. The Gospel is not a system of human thought. It is throughout a revelation. Its contents and all human experience together verify

the divine origin. **My manner of life in time past.** Paul had been something else before his conversion. He was not ashamed to own up to it. He had been a zealous Jew, a defender of the old ideas, a persecutor, more energetic and fanatical than the most of his people. He had studied and practised the Commandments and ritualistic ceremonies of the Fathers with zeal and success. No living Jew could tell him anything new. He seems to have belonged to those, whose pride it was to call themselves "zealots of the Law, zealots of God."

15–24. But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now touching the things which I write unto you, behold, before God, I lie not. Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were in Christ: but they only heard say, He that once persecuted us, now preacheth the faith of which he once made havock; and they glorified God in me.

Called me through his grace. Paul lays all possible stress upon God's call and God's will in his own case. God had predestinated him for this office before his birth. He was not an Apostle by his own effort, nor from any worth of his own. It depended on God's own will and grace. The *moving* cause, the divine good pleasure; the *mediating* cause, the grace of God; the *instrument*, the heaven-sent voice, all were of God. **To reveal his Son in me.** First of all, in Paul's mind and consciousness. He must first himself experience an intense conviction, before he could preach Christ to others. Candidates for the ministry, and for church work and instruction in general, should read these words with much

thought and self-examination. The ministry is unlike every other profession, or calling, in this one thing: The minister must speak from his own personal experience. If not, he is a hireling. It may also mean: *through* Paul. **Preach him among the heathen.** That was to be Paul's special mission. God often selects His servants for special work, sometimes very difficult, as in this case, and connected with an untold amount of self-sacrifice. **I conferred not with flesh and blood.** He did not allow the knowledge of his own frailties to overcome him, nor the difficulties to be overcome to frighten him. Courage is a necessary quality in a follower of Christ, a courage that knows both itself and Christ. **Neither went I up to Jerusalem.** To consult with those who were already Apostles or to receive any commission from even them. He was called by Christ Himself alone. **Into Arabia.** Older commentators say: *to preach the Gospel;* newer commentators believe: *it was rather for solitary meditation and communion with God.* If we suppose that the Apostle visited the Sinaitic peninsula, his journey to Arabia becomes full of meaning. **Damascus.** It is uncertain how much of the three years was spent in Arabia and how much in Damascus. It seems that the sojourn in Arabia was short. **After three years.** From his conversion. **To see Peter.** Form his acquaintance, not to be instructed by him. **Fifteen days.** Only a small part of this time was probably spent in the company of Peter. (See Acts 9 : 28, 29.) **James, the Lord's brother.** Here called an Apostle, but not one of the Twelve. Others have seen a reference here to the cousin of the Lord, the son of Clopas, the Apostle James. **Before God, I lie not.** A solemn declaration as to the truth of these statements, regarding the relation of the Apostle to the elder disciples. **Afterwards . . . Syria and**

Cilicia. First conveyed secretly to the seaport Cæsarea Stratonis; thence by ship to Tarsus; here he was found by Barnabas and taken to Antioch, remaining for one year. **Was unknown by face.** Continued unknown. To the Christian communities of Judea he was not known even by sight. They did not manifest any opposition to his teaching; they rejoiced in his conversion and subsequent work for Christ. The persecutor had been changed into an Apostle. No wonder that they glorified God! **God in me.** An eminent Christian is a great testimonial to the efficacy of the Gospel. He is like a "city set on the hill." Our admiration should not, however, be allowed to rest in him. It is to be made the occasion for giving praise to God, whose grace, spirit and power make a believer eminent and useful.

CHAPTER II.

1–10. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false brethren privately brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do.

Fourteen years after. About 50 or 51 A. D., the year of the Apostolic Council in Jerusalem. His third visit, the second one during the famine of 44 A. D., being one simply of benevolence (Acts 11 : 30), is omitted. Paul seems to have visited the Holy City also in 54 A. D. (Acts 18 : 21, 22) and 58 A. D. (Acts 21 : 17). **Took Titus with me also.** Others were also with him (Acts 15 : 2), but Titus is especially mentioned, being by birth a Gentile, and therefore giving rise to the dispute which followed. **By revelation.** The Church at Antioch sent

him (Acts 15 : 2), but the revelation either prompted or confirmed the decision of the Church. Revelations to Paul came in dreams, nocturnal visions, in a state of trance, and probably in other ways. The particular mode at this time is not mentioned. God has often spoken to his servants in dreams and visions, and yet our confidence in anything but the revealed word of God must always be very guarded. We are not Apostles, but their followers only. A revelation is its own proof to him who receives it. **Communicated unto them.** Paul's work was not done in secret. His doctrine was open and plain, and at Jerusalem he probably told the Church what his sermons to the Gentiles had proclaimed and contained, the same as they contained at the writing of this Epistle, as is seen from the use of the present tense in "preach." **Privately to them that were of reputation.** Paul was not satisfied with informing the Church at large of his work and creed, but met the leading men in private conferences, discussing the situation more in detail and probably also preparing the matter for an orderly presentation in public. **Lest by any means I should run or had run.** The Apostle was not proud or vain. His own conviction of the truth as it is in Christ was clear and undoubted. His Gospel of a free grace for Christ's sake alone was dear and right to him, but he wanted, and in a measure may also have needed, the confirmation afforded by the sanction, by the other Apostles, of his own views and doctrines. If the other Apostles had insisted on circumcision as necessary to salvation in Christ, Paul's preaching had been wrong. **But neither Titus . . . was compelled to be circumcised.** Titus was a Gentile. A principle was at stake. To yield now would be wrong and lead to defeat. Some attempted to force the Apostle, but it was useless. At another time Paul allowed that

Timothy, who on his mother's side was a Jew, should be circumcised, in order to smooth the way for the preaching of the Gospel in the new regions. "Paul might have suffered Titus to be circumcised; but because he saw they would compel him thereto, he would not, for if they had prevailed therein, by and by they would have gathered that it would have been necessary to justification, and so through this sufferance would have triumphed against Paul" (LUTHER). The leading Apostles did not insist on the circumcision of Titus. **False brethren.** Plain language again. Seeming interest in the cause of Christ, and much zeal for one's own views, may not free a man after all from the epithets used by Paul. They professed to be Christians, but were only narrow-minded Jews. **Spy out our liberty.** The Christian has liberty, but not license. The truth alone can make us free, free from the bondage of legalistic views and the slavery of sin. **Bring us into bondage.** Those who are set free should beware of a new bondage. Whenever man becomes more pious than God, and the devil begins to preach reform, the true believer belongs to the other side of the question. True Christian independence, based upon a full and clear conception of the truth, is a rare gift from heaven. **That the truth of the gospel might continue with you.** How impulsive, how strict is the Apostle in regard to the truth! One marvels again and again. Any sacrifice is justifiable, in order that we may have the truth of the Gospel continued among us. What a rebuke to the false tolerance of our day! **Who seemed to be somewhat.** The influence, judgment, and position of all Christians are not alike. There are and should always be leaders, but they should never be idolized or followed blindly. These Apostles were recognized as leaders, not only by the Council, but also by the Galatians and their

new teachers. This latter brings new force into the argument. **God accepteth no man's person.** Paul's "Declaration of Independence." Exterior advantages of birth, nationality, or position count as nothing with God, nor does he confine his grace and spirit to any special set of men. **Added nothing.** Paul's Gospel conception was complete. He had a better education than any other Apostle; he had received Christ as fully as the rest; when he met "the leaders," he received no new information. A Christian must sometimes show this same self-consciousness in our day. **Gospel of uncircumcision;** i. e. **gospel for the uncircumcised.** The older Apostles did not fail to perceive that the teaching of Paul was fundamentally the same as theirs, and so gladly gave him full recognition, especially as it was clear to every man that God had as signally blessed the missionary labors of Paul among the Gentiles as those of Peter among the Jews. The same savor and spirit worked in and through both, showing that their Apostleship was of the same kind. **Gave . . . the right hand of fellowship.** James, Peter and John cheerfully recognized Paul and Barnabas, as serving the same cause and preaching the same doctrine. These three Apostles were in repute, as being the pillars of the Church. Their act of fellowship with Paul ought practically to settle the question in Galatia, whether he, Paul, were a true Apostle or not. **We should go to the heathen . . . they to the circumcision.** Division of labor is always beneficial. The example set by this first synod merits to be followed in our day. Christian churches should occupy the wide and open field, and not proselyte among each other. **The poor.** Paul had already brought relief to the poor in Judea, about 44 A. D., and did so again on his fifth and last journey. The others gratefully recognized this benevolence and

wished for its continuance, to which Paul willingly assented. True religion is always philanthropic. The miser is the opposite of a Christian. Free grace means unlimited giving for His sake, whose grace we have received. Every true pastor must bring this truth often and with power to the Church, entrusted to his care. Giving to the same cause strengthens the bond of union among the followers of Christ.

11–21. But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith, in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God; for if righteousness is through the law, then Christ died for nought.

Withstood him to his face. The argument here reaches its climax. Paul reproves Peter, the greatest of Apostles among the Jews. How could he then have received his Gospel from Peter or any other man? No, he had received it from Christ Himself, and therefore it was most assuredly true and reliable. **He was to be blamed.** Let us make no man our idol. Peter himself,

even as an Apostle, was once found to be double-faced and hypocritical. Such are the best of men. Christ alone should be our ideal. Peter was generously impulsive and timidly sensitive to the opinions of others. A strong, but dangerous combination. **He did eat with the Gentiles**. At first Peter showed himself a true New Testament Christian. He recognized the converted Gentiles as his brethren and equals in Christ. He sat down with them to their tables, and ate as they did, entirely unconcerned as to the demands of the ceremonial laws of the Jews. In this he did rightly. The Lord Himself had instructed him in a vision concerning this question. Oh, how rent asunder the Church has become more than once by fruitless and foolish discussions about matters of dress, eating, and drinking, entirely unimportant in themselves, from a New Testament point of view! **Withdrew and separated himself**. Peter had not enough of manhood on this question. When some Jewish Christians arrived, he feared them, and changed his mode of life, separating from the Gentile believers. The others did as Peter, showing the responsibility and influence of example, until even Barnabas dissimulated. The Church has often been made to suffer, because weak-minded, well-meaning Christians have not dared to say and act in accordance with their knowledge and conviction of what was right. **They walked not uprightly**. Hypocrisy is the bane of true religion. We dare not have "one theology of the head and one of the heart." Clear-sighted Paul looked through it all at a glance. What a blessing it is to the followers of Christ to enjoy the benefits of such cool discernment, such unerring judgment. **According to the truth of the gospel**. The word of God must be allowed to settle our differences. Tradition, usage, personal opinions must give way before the revealed will of

the Lord. The strength of the Church depends on her faithfulness to the truth of the Gospel. Public opinion, even in the Christian countries, may be turned into very erratic ways; leading men in the Church may become subjugated by the spasmodic heresies of a generation; but, amidst it all, the true believer stands on "the Rock of Ages" unmoved, undaunted, full of assurance and hope, because "the word of God abideth forever." **Said unto Peter before them all.** Paul did not say *of* Peter, but *to* Peter. He did not refuse to do his duty, because Peter was an exalted man. Fearlessly, truthfully, honorably he calls him to task for his mistake and sin. The decree of the Council at Jerusalem had virtually exempted Gentile converts from the observance of the Jewish ceremonial law. Peter had lived up to this declaration for a time, and then allowed his timidity to make a hypocrite of him. That was wrong and ought to be so considered. **If thou, a Jew, livest after the manner of Gentiles.** Paul was a logician. His argument is conclusive. Peter, a Jew, had in this matter lived as a Gentile, what right had he then to require a Gentile to live as a Jew? By his own example he had already shown, that in fact he did not consider the Ceremonial Law as binding, yet he turns around and by another example gives credence to the view that it is. The Ceremonial Law had outlived its usefulness. This is now the *New* Testament. "The Gospel teaches clearly that righteousness from the works of the law, and the necessity for the observance of the Ceremonial Law are inconsistent with redemption by the death of Christ." Mark the power of the Gospel in the hearts of men! Paul was made strong to proclaim the truth fearlessly, and without any wavering. Peter received the correction humbly and patiently. Truth and peace live well together in the family of Christ.

Jews by nature; i. e. by birth, nationality, inherited rights. The rights of a Jew belonged to all Jews alike. **Of the Gentiles.** Of Gentile parentage and therefore "sinners," as being outsiders, without the covenant, the word and the promises. **Is not justified.** Here the great word of the Epistle to the Romans is introduced. To justify is to pronounce just or righteous, free from guilt, and therefore from punishment, in the sight of God. It is an act *outside* of man, before the judgment seat of God, not *in* man. Man cannot be justified by the works of the law. Jews and Gentiles are sinners alike before God and have the same need of salvation by grace. The full realization of our helpless condition is a necessary condition for salvation, yea, is in itself an important step towards the blessed Saviour. **By the faith of Jesus Christ.** What is then this powerful agency, Faith? Is it the source of our Salvation? Is it the cause of our Justification? Is it the means by which grace is wrought or conferred upon us? No. Faith is only the means whereby the grace of God, based upon Christ's atonement, is received or accepted. It is the hand which extends upward to embrace Christ and put on Christ to Justification. What a wonderfully simple, and yet miraculous thing faith is! It begins in our hearts in the longing for Christ and His salvation, in the prayer and anguish of our souls, that Christ may be ours. Its continual effort is to accept Christ, to trust in Him alone, to hold fast to His promises, to embrace Him and His redemption without wavering. This faith is sometimes full of assurance and joy, but at other times subject to much trouble, anxiety, darkness, and struggling. Its necessary condition is always, however, that it cannot and will not let go of its hold upon Christ. **Even we.** We also. Although Jews, with all of our privileges, national and religious pride, we have

believed in Christ, in order that we may be justified by faith. Paul and Peter were Jews, but their obedience to the law, their works of the law, were not sufficient for Justification. Faith in Christ was necessary. Justification by faith means, that when I believe in Christ, God, of His grace, for Christ's sake alone, forgives all of my sins, imputes to me the righteousness of Christ, and adopts me as one of His own, dear, and beloved children. Nothing can be greater, more full of consolation and happiness, more conclusive and far-reaching in our doctrinal system, than this blessed article about Justification by Faith. It is the very heart of all truly religious life and experience, the material principle of all real Protestantism, and the very costliest and most precious jewel of the Church of the Reformation. Every Gospel sermon in Protestant pulpits should be a testimony to excellency of this article of Justification by Faith. The world needs nothing else so much to-day as vigorous, sanctified preaching upon just this important theme. **Ourselves also are found sinners.** What terrible logic! Paul means: we are justified by faith and now the children of God, but you and yours come to us, attempting to force upon us the duty of obedience to the Ceremonial Law, as if that were greater than Christ, as if we, who believe in Christ, were yet in our sins. That would make Christ the minister of sinners, instead of saved souls. The Gospel then could only show us our sins, but not save us from our sins. To be saved, we must turn to the law again. God forbid such blasphemy! **For if I build again.** Paul continues the argument. He had torn down the authority of the Mosaic Law, as far as it claimed to make men righteous before God. Christ, not we, had fulfilled the law. Faith in Christ made His obedience to the law ours. If I now, by word or example, would begin to

teach that faith in Christ is not sufficient for salvation, but that the works of the law are also necessary, I would be a transgressor. **Through the law am dead to the law.** Paul's way to freedom from the Law lay through the Law. The law when spiritually interpreted bears testimony to its own insufficiency. It never was able to lead its votaries to that perfection which it demands. Paul's experiences with Gamaliel prepared him for Christ. The negative side was given by his own meditation; the positive side, faith in Christ, was produced by Christ Himself through the vision on the road to Damascus. "The word law in both cases has the same meaning and is the *Mosaic* Law. The meaning is this: I, *through the law*, owing to sin, was brought under its curse, but having been crucified with Christ (2 : 20; 3 : 13), *I died to the law*, being free from its claims, and from its curse (3 : 13)." **That I might live unto God.** Now I live reconciled with God, by the grace of my Saviour, justified by faith, as His own dear child. Living unto Christ and living unto God, here would mean the same thing. The one leads to the other. **I am crucified.** In Christ, the Apostle was himself crucified for his own sins. Christ as our substitute is the greatest of realities. When Christ died for our sins, we died with Him. Our sins brought Christ to Calvary; Christ on Calvary brings us into Paradise. Not that alone. The power of the cross, experienced in our hearts, when we believe in Christ, by faith appropriating all that He is and has our own, makes it possible for us to mortify the promptings of sin within us and by and by reduce them to a state of inactivity not unlike death. **Nevertheless I live.** To be crucified with Christ, to die with Christ, that is, to accept fully and sincerely of Christ's salvation, is to live the immortal life here already, is to live in a truer and nobler sense than ever before. The Christian

does not give up his personality. *He* lives. **Yet not I, but Christ liveth in me.** Not the old, natural man, not that *I* who was enslaved by the fear and tyranny of the law and the promptings of sin, but the new, liberated *I*, the new man, vivified by the spirit of God. Christ lives in him by faith. He, Christ, is the righteousness of the believer. Through Christ accepted in a living Faith, Paul stood before God as sinless and righteous as Christ Himself, after having completed the work of the Atonement, when the Father found in Him no imputed sin any more, but only righteousness and holiness. Christ by His word and spirit is also the new, inner life, the moving cause and power of the new activity displayed by the believer. "For Christ's sake" means everything to the true follower of the Master. **In the flesh.** Outwardly, the Christian lives as other people do. He is in the body as they; it is his inner life which is "hid with Christ in God." **By the faith of the Son of God.** Faith is the very atmosphere in which he lives. By faith, he also has Christ living in his own heart. Christ is constantly the object of faith; all source of life and strength. Yea, faith in Christ makes life and resurrection certain even in the hour of death. Christ is the Son of God, and is therefore sufficiently powerful to keep all His promises to the believer. **Who loved me.** Ah, Paul is no cold-blooded man of war! He is rather a man of love. God loved the whole world in Christ, but to the Apostle it comes in a higher, nearer, more touching light: Christ loved *me*. Oh, that the thousands of weary, thirsty souls, who are dying because of unsupplied love, might with Paul be able to say: *He loved me!* To say, to know, to feel that, is a great part of heaven already here below. **Gave himself for me.** Wonder at the holy, loving perseverance of the Apostle. Time and again he returns to the meritorious works of

Christ. Christ did it all, paid it all, gave Himself. Christ gave Himself for Paul. Oh, how personal it had become to the man of Tarsus. Christ loved *him*, gave Himself for *him*, lived in *him*. Blessed salvation indeed. Would Paul then return to Moses, would the beloved of Christ seek bondage anew? Assuredly not. **Frustrate the grace of God.** Frustrate means to render ineffectual. The Judaizing party by clinging to the Law made the grace of God in Christ of no value or use. Every one who refuses to accept of Christ, or who seeks after substitutes for Christ, renders the grace of God ineffectual. Several modern tendencies receive their condemnation here. The grace of God means salvation through Christ, and through nothing else. A denial of the efficacy of the merits of Christ, or confidence in the merits of our own works, or laxity in sanctification as a result of a life in faith, or a persistent clinging to our own unworthiness instead of accepting Christ, all frustrate the grace of God. **If righteousness come by law.** Another climax. What man needs and seeks after is righteousness. On that point all agree. Only the just have a right to see God. The Law has failed in bringing about in man such a righteousness. Our works are entirely insufficient for justification. So the Christian turns to Christ in faith, and according to God's inscrutable wisdom and love receives an imputed righteousness, is justified by faith without any works of his own, becomes a child of God, receives and lives in a new life in continued and ever growing sanctification. **Then Christ is dead in vain.** If the Law really could make us righteous before God, then why should Christ be made to suffer and die? A return to the bondage of the Law meant to say, that there was no real necessity for the sufferings and death of Christ, they had no object and could be of no real benefit to mankind.

CHAPTER III.

1–5. O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Foolish Galatians. They were guilty of insufficient application of the mind or intellect, a defect in the *head* more than in the *heart*. *Foolish* refers to the absence or undisciplined condition of the reasoning faculty The Galatians were intellectually shallow and frivolous. They had little of mental stability. Only a little reflection would have saved them from their inconsistencies, it seems. It is a sad thought, that many members of the Church of Christ not infrequently show marked traits of the same character. Acting on impulse, instead of reasoning, brings bad results. Mark again the plainness, not to say vehemence, of Paul's language, based not upon anger or lacking tact, but upon the importance of the subject under discussion. **Bewitched you.** *Hypnotized* we would probably say in our day. Paul makes use of the popular superstition of an "evil eye." The metaphor is a strong and striking one in its connection. Christ had evidently and plainly been set before their eyes, posted up in large bold characters, as it were, and now some one had hypnotized them, so that they could not see Him any more. The allusion is of course to the

Judaizing teachers. The figure of speech is an accusation, explanation, and excuse all in one. **Not obey the truth.** Originally a gloss. The words are in place as an explanation, calling attention to the terrible character of the work of their hypnotizers. Obeying the truth is one of the greatest of compliments, a true sign of a Christian character; the opposite condition of mind is guilty and degraded without measure. **Evidently set forth.** The English phrase is too weak. Christ crucified had been preached so vividly, and they had listened so sincerely and with so much conviction, as if they had seen a painting of it, or seen the very act itself. Now they saw nothing of it at all any more. They were hypnotized, so to speak. **Crucified.** The word is plain and direct. Paul preached Christ and Him crucified. This truth must ever be brought out as prominently as possible. **Among you.** The words are wanting in four of the most ancient MSS., and in a majority of the oldest versions. If they are retained, they should be taken with "evidently set forth," not with "crucified." In any case they would refer to the plainness of the preaching of Christ as crucified for us, and the willing and easy acceptance on part of the Galatians. **This only.** Paul is leading them on to a narrow passage. He is getting them into the corner. Just one question: Your present conduct and your past, how can they be reconciled? **Received ye the Spirit.** The usual gifts in and for sanctification, or a new and holy life, and probably especially the spiritual gifts of a miraculous character, such as the gift of prophecy, the gift of tongues, the interpretation of tongues, the discerning of spirits, gifts of healing, etc. (Comp. Acts 2 : 4, 17, 18, 33; 8 : 17; 10 : 44–46; 1 Cor. 12 and 14.) **By the works of the law.** The question is: Did you receive the gifts of the Spirit

by your works of the Law? Could your partial and imperfect keeping of the Commandments of the Law give you peace, and joy, and assurance, and hope, and the powers of miraculous import, such as you have seen and experienced? Paul is trying to arouse their memory and conscience. **By the hearing of faith.** We should probably have said by the preaching of faith, but note the splendid turn in the phrase used. He had preached, they had heard, that is, gladly and willingly received this message concerning faith in Christ. By hearing that preaching they had been justified, born again, had received peace and joy, and many of the special gifts of the Spirit. Faith alone had done this for them. **Foolish.** (See note on ver. 1.) **Having begun in the Spirit.** They had surely begun in the Spirit, had a spiritual conception and experience in their religion. Their faith, joy, and miraculous gifts were all the fruits of the Spirit, not of the works of the Law. **Made perfect by the flesh.** Finish or complete your experiences in the flesh. Flesh here refers to the Law, or to compliance with outward observances as opposed to the spiritual principle of faith. It is indeed foolish to descend from the higher, a spiritual conception and experience, to a lower, the bondage of the law, and its failure to accomplish the necessary results for salvation. The change from the liberty and spirituality enjoyed by a believer of Christ to any previous condition, is always a terrible descent. Progress and exaltation in spiritual experiences come from Christ alone. **Suffered so many things.** The Galatians were certainly subjected to many persecutions, in general with the other early Christian churches. This probably refers to the enmity of the Jews at the first conversion of the Galatians, and then becomes doubly significant in the connection. They were now listening with patience to

their former persecutors, or their allies. Some would render, "Have ye experienced so many things?" i. e. (1) so many spiritual blessings, or (2) such trials and such mercies, both taken together. **If it be yet in vain.** All these experiences would certainly be in vain, unless they returned from their follies and heresies. Paul here gently and lovingly suggests that appearances might possibly be against them, and that he will not give up all hope of their yet remembering the first joyous conviction, and that the memory of that experience would be beneficial to them even now.

6–9. Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham.

Abraham believed God. (See Gen. 15 : 16; James 2 : 23; Rom. 4 : 3.) They must admit that they themselves had received the gifts of the Spirit and of a new life, not by the law, but by faith. Then comes the case of Abraham, the great "Father of his country," to the Jews and Judaizers. What about him? Only this, that he believed God, before the institution of circumcision. His faith was accounted to him for righteousness. This was done before he and his were under the Law. **Accounted . . . for righteousness.** Abraham's faith in God's promises of a Messiah was reckoned in his accounts in the heavenly ledger as righteousness. God keeps an account with man, as it were. Abraham's faith was posted on the right side of the ledger, and it was posted as righteousness. **They which are of faith . . . are the children of Abraham.** The Judaizers were saying that circumcision is necessary in order to become a child of Abraham; is necessary to righteousness and sonship with

God. Abraham was justified by faith and not by circumcision, or any other commandment of the Law. His righteousness and sonship with God were prior to the Law and depended on faith. Those having faith in God's promises now were therefore the true children of Abraham. That which made Abraham himself righteous before God, i. e. faith, had the same blessed result now. **The scripture.** *The inspired word of God*, here personified. **Foreseeing.** The spirit of God in the word of God saw beforehand. The Jews said: "What saw the scripture?" It seems to have been quite a common formula among them. **God would justify the heathen through faith.** It was God's purpose to save the Gentiles by faith. In the case of Abraham could be seen the entire dispensation of salvation. He believed and was saved, and in this believing Abraham should all nations be blessed. What was Abraham, when he believed, but the same as a believing Gentile to-day? **Preached before the gospel.** This may mean: "a Gospel before Gospel times" (BENGEL), or it may mean a Gospel antecedent to the Law and to circumcision. The promise to Abraham was surely an *anticipation* of the Gospel, not only as announcing the Messiah, but also as containing and embodying the great doctrine of justification by faith, in which consists the very essence of the Gospel. **In thee.** That is, in Christ, who came from Abraham, the true seed of Abraham, and therefore also in Abraham, if they believed, as he did, and by faith became his spiritual descendants. What applied to him applied potentially and prophetically to them also. The blessing (justification) comes to man only from the atoning death and imputed merit of Christ. These were apprehended by faith in the case of Abraham. They are so apprehended by each of his spiritual descendants. **Be blessed.** Be saved, be

participators in Christ, become members of the kingdom of the Messiah, have equal privileges with Abraham. **With faithful Abraham.** The spiritual descendants are blessed *in* Abraham and *with* him. He is the first, the head, of a great company, comprising them all. Faithful here means full of faith.

10–14. For as many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

As many as are of the works of the law. Corresponds to "they which are of faith" in vers. 7 and 9. It comprehends all who trust in the works of the Law for Salvation, who seek to become righteous by their obedience to the Law, and who hope to reach heaven by the merits of their own works. **Under the curse.** Strictly, *are under a curse.* The curse and blessing are opposed. Curse means condemnation, the opposite of blessing, which is justification. There is no middle state. **For it is written.** Paul quotes from their own Jewish, accepted authorities. This gives terrible force to the argument. The words (Deut. 27 : 26) are the conclusion of the curse uttered on Mt. Ebal. It applied first of all to the Jews, but also to every one seeking to be justified by his obedience to the Law and not in God's own appointed way, by faith. The Law demands a perfect obedience ("in all things") and a continual obedience ("continueth not"). **No man is justified by the law.** A law which pronounces a curse upon all who fail to render a perfect obedience to its commands, cannot possibly justify man, who is ever un-

able to produce this complete obedience. The way to justification by the Law is closed, never to be opened again. **In the sight of God.** The Law may produce an outward righteousness which is commendable, as for instance in the case of Paul himself before his conversion, but when man stands accused as a prisoner before the bar of God, something more is required. The perfect purity and obedience of our hearts is then necessary, if we are to be acquitted by the law and by God, the eternal Judge. **The just shall live by faith.** Quoted from Hab. 2 : 4, also found in Rom. 1 : 17 ; Hebr. 10 : 38. One of the most important doctrinal passages in the entire New Testament. God pointed to another way to justification already by the prophet in the old Covenant, therefore it must surely be impossible to be justified by the works of the law. It is faith (not law) that gives righteousness, and therefore life. A man is not just *before* the exercise of faith, but he becomes justified *by* the exercise of it ; and from another point of view, the state of righteousness so received is also a state of life. The Christian, the just, lives by faith and in faith, receives his righteousness through faith, also his strength and hope by faith. How is it possible, then, that he should live by the works of the Law ? **The law is not of faith.** The very nature of the law is such that it cares nothing for faith, it demands works. It gives nothing, but requires everything. The contrast between the Law and the Gospel should always be clearly defined by the Christian teacher. **Doeth them . . . shall live.** If man could yield perfect obedience to the Law, then he would be just and could live by the Law, instead of by faith. But can he yield such an obedience ? No, a thousand times no. And so man remains under the curse of the Law, until saved by faith. **Christ has redeemed us.**

Ransomed us. Christ set us free *by purchase from the state* in which we were held. We are bought with a price. (See Cor. 6 : 20; 7 : 23; Matt. 20 : 28; 1 Tim. 2 : 6; 1 Pet. 1 : 18, 19.) **Us.** The Jews in a special and direct sense; the Gentiles also, in general. **From the curse of the Law.** He became the curse, which we were, in our stead, that in Him we might cease to be a curse. The curse of the Law demanded, meant death. To rescue us, Christ submitted to an accursed death. He, though sinless, bore, nay, *became* the curse, that on us might come the blessing. **For us.** "On our behalf," "for our sakes," not "in our stead." Paul, like the rest of the Apostles, regarded the sufferings of Christ as undergone *in our stead*. The idea is distinctly presented in this very passage, but it must be gathered from the context, not from the preposition. The great doctrine of our Blessed Lord's vicarious sufferings and death does not rest upon the narrow foundation of the exact force of a particle. It is the doctrine of the entire form of Worship of the Old Testament, especially in the numerous types and prophecies, and it is the doctrine of the Lord Himself and His Apostles in the N. T. (See Is. 53 : 5, 6; Matt. 20 : 28; Tit. 2 : 14.) **As it is written.** Paul appeals again and again to the revealed Word of God. A good example to follow. **Cursed is every one that hangeth on a tree.** (From Deut. 21 : 23.) By dying on the cross Christ received in the fullest possible measure the curse of the Law. **The blessing of Abraham.** The blessing promised to Abraham and to be fulfilled in his seed, that is, in Christ. Justification by faith (ver. 9). In Christ the Gentiles had become the equals of the Jews. **Receive the promise of the spirit.** Rather, the *fulfilment* of that promise. Same phrase occurs in Acts 1 : 4; 2 : 33. It is through faith in Christ Jesus that the

Gentiles partake in the blessing and receive the gift of the Holy Ghost with all attendant privileges.

15–18. Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or added thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.

I speak after the manner of men. A familiar expression with Paul (Rom. 3 : 5 ; 1 Cor. 3 : 3 ; 9 : 28). It means : "according to an ordinary human standard," "as men commonly judge, or speak, or act." **Though it be but a man's covenant.** When the parties to a contract have signed and sealed it, or when a man has made his last Will and dies, then the matter contained in said Contract or Will stands as decided. No one can annul it, or change it, if properly made. When the Deed is properly made, signed and recorded, it decides the ownership of the property. If the Will is properly made, signed, and probated, it remains valid, whatever may be the wishes of those interested. **To Abraham and his seed were the promises made.** The promise was frequently repeated. (See Gen. 12 : 3 ; 13 : 15 ; 17 : 8 ; 18 : 18 ; 22 : 18.) It was a temporal and spiritual promise. The latter predominates. With Paul the spiritual application is the one used. **He saith not.** "He" must be supplied. It refers either to God or the promise. **And to seeds, as of many ; but as of one.** The seed of Abraham is Christ. The singular used both in the Hebrew and in LXX. gives Paul occasion to speak of this prophetic allusion to Christ. Not by the millions of posterity given to Abraham, but in Christ alone would the blessing

promised be fulfilled. The promise was restricted to one line, that of Isaac, and in its culmination to one person, Christ. **And this I say.** This is my meaning. Paul here returns to the argument of ver. 15. **Confirmed before of God.** Confirmed by God before the giving of the Law by so many repetitions of the promise, also by an oath (Hebr. 6 : 17), and by external signs (Gen. 15 : 17), among which circumcision was the most important. **In Christ.** Probably a gloss. If retained, they should be rendered : **unto Christ,** i. e. with a view to Christ, to find its fulfilment in Christ. **Four hundred and thirty years after.** On the chronological questions involved, see Ellicott *in loco* and Alford's and Lightfoot's notes. *A long time*, that is the question of the argument. The Law was given hundreds of years later than the promise. **The inheritance.** In the first place the temporal inheritance of the land of Canaan, but here especially the spiritual blessings of the Messianic kingdom. Even the securing of the earthly Canaan was a matter of faith (Heb. 11 : 8–16). **Gave it.** The inheritance was not on account of any law, or any works of the Law. God gave it freely, out of His grace alone. In the original, a strong word is used. It means to give freely, that is, without any contract or consideration received or requested from the second party. God gave the promise to Abraham untrammelled by any engagement on His side by the non-fulfilment of which it might be made void. It was a gift of grace, received in its promise by Abraham's faith.

19–24. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid : for if there had been a law given which could make alive, verily righteousness would have been of the law. How-

beit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith.

Wherefore then serveth the law? Literally, *what then is the Law?* If it did not affect the promise, what did it do? Notice here the inferiority of the law in four particulars. It is restricted and conditioned, "added because of transgressions;" temporary and provisional, "till the seed should come;" it was given by God mediately, "through angels;" it was received from God mediately, "by the hand of a mediator," i. e. Moses. **It was added.** It did not belong to God's original plan; but came as a sort of marginal addition. It was parenthetical in its nature. **Because of transgressions.** The purpose of the Law was not to check or restrain sin; nor to increase the evil in the world. Both explanations have been made and accepted by some. The object of the Law was to show up sin in all of its hideousness as an offence against God, a rebellion against His authority. As such, sin was not known until that authority was expressed in the form of command or prohibition, that is, of law. The Law should make sin known as sin. **The seed.** Christ, as in ver. 16. **To whom the promise was made.** Made to Him in whom it is fulfilled. Same phraseology as in ver. 14. **Ordained by angels.** (See Deut. 33 : 2.) The angels were present as witnesses at the giving of the Law (Acts 7 : 38, 53; Hebr. 2 : 2). **Mediator.** Here, Moses. **A mediator is not a mediator of one, but God is one.** The various interpretations of this brief verse are said to exceed four hundred. The following seems to be quite generally accepted now; a mediator implies two parties, between whom the mediation is carried on. The Law is a contract between two

parties, God on the one hand, the Jewish people on the other. But in the giving of the promise there is no mediator. It depends on God alone, and He gives the promise directly. There are not two contracting parties. **Promises.** Plural as in ver. 16. The promise was several times repeated. **For if . . .** Life had been forfeited by sin; life must be recovered by righteousness. The *promise* assured life to the believer through imputed righteousness; the *Law* offered life as a reward for a perfect obedience. Both promised life on well defined conditions. Man could not render perfect obedience, and so the Law could not give Life. The promise succeeded. By God's grace man could believe, and so obtain life. **Hath concluded.** We are all caught in the very act of sin, as it were. We are hemmed in, there is no way out. The Law gives us no hope. **All.** All mankind. **The promise by faith in Jesus Christ.** The consciousness of sin is a necessary step towards justification. Faith is used in a twofold sense, subjectively, referring to the subjective state of the Christian, and objectively, as the Gospel which is to be believed. The law was given not to condemn, but to show that *by* it was no escape, *from* it no escape, except by faith in the promise, in the person promising, and the person promised. **Before faith came.** Before Christ came and was preached. **We were kept.** The law was a kind of prison-house, in which we were kept, shut up. **Unto the faith.** Objectively. It means the full Gospel revelation of Salvation by faith in Christ. **The law was our school-master.** Pedagogue. Usually a slave, whose great responsibility made him very strict. The pedagogic value of the Law is shown as well in its warnings and threatenings as in the awakening of the conscience and bringing a knowledge and conviction of sin. **To bring us unto Christ.** The work of the Law is necessary. Only

the sick come to the physician. Only sinners come to Christ. **Justified by faith.** Coming to Christ in faith we are justified. For Christ's sake alone God forgives us all our sins, imputes to us the righteousness of Christ, and adopts us as His children.

25–29. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

Children of God. Sons and daughters of God. What a blessed change. We are not any longer under the lash of the whip of the pedagogue. We are free, grown up, not under the old pupilage any longer, but have all the privileges of adult children. **Baptized into Christ . . . have put on Christ.** Baptism is a means of grace of the very highest order. It is a sacrament. In it and by it we put on Christ. We come into the very closest union with Him, and therefore also with one another. We should thank God very humbly and sincerely for His grace and salvation, offered and given to us in and at our Baptism. **Neither Jew, nor Greek.** All Christians are alike before God. The Gospel is the great equalizer of men, by lifting them all up to the noble condition of being the sons and daughters of God. **Abraham's seed and heirs.** Heirs indeed, but heirs by promise, not by law. Here comes the conclusion of the whole argument. The followers of the Messiah, the believers in Christ, are the true seed of Abraham. The kingdom of Christ, which they possess, is the promised inheritance.

CHAPTER IV.

1–7. But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

A child differeth nothing from a servant. A further description of the difference between nonage and freedom. **Lord of all.** The child-heir is and should not be considered as being a servant, and yet during his minority he really often has less rights than a good and faithful servant. **Under tutors and governors.** Guardians of the persons and stewards of the property. **Until the time appointed of the father.** The heir during his minority represents the state of the world before the Gospel. The minority of the human race is fixed by the heavenly Father, even as civil laws fix the time in the usual cases. **We.** First of all the Jews, but the Gentiles are also included. All who are now Christians had before been subject to the Law, the Law of Moses in the case of the Jews, and the law of Conscience in general in regard to everybody else. **Elements of the world.** The rudiments of religious teaching. Both Jews and Gentiles alike were held in bondage by rudimentary principles of religious knowledge. Gentile and even Jewish religion

was much bound up with the senses, was of this world, and the most important element in them was that of ritual. **The fulness of time.** The fulness of time had come in a double sense. The time appointed by God, the Father, had come (cf. 4 : 2); the world had also arrived at its maturity, and the Law had worked out its educational purpose. **Sent forth his Son.** This implies that our Lord existed before His incarnation, that He "was with God" (John 1 : 1). **Made of a woman.** Better: *born of a woman.* This is intended to bring out the true humanity of Christ. Our Saviour was truly the Son of God and as truly also the Son of Man. **Made under the law.** Better: *born under the law.* Christ, born of a woman, became the Head and representative of the human race, that in Him we might become the sons of God. Born under the Law, our Saviour in His holy life fulfilled its commandments, and in His death satisfied its conditions, by bearing its penalty and redeeming us from its curse. **To redeem them that were under the law.** Paul here states why Christ took upon Himself our human nature. He did redeem or ransom at the price of His own death both Jew and Gentile, from the curse and bondage of the Law. **Adoption of sons.** Redemption means adoption. Forgiveness and Justification is followed by our sonship with God. **The Spirit of Christ.** The Holy Ghost proceeds not only from the Father, but also from the Son. **Abba Father.** Used also in Mark 14 : 36 and Rom. 8 : 15. A reduplication of loving entreaty. The use of a Jewish and Gentile word reminds and assures us that in Him *we both*, Jews and Gentiles, have access as children to the Father. **Thou.** The singular individualizes and strengthens the application. **No more a servant.** After the coming of Christ and your acceptance of Him by faith. **If a son, then an heir.** The Roman law treated

all the sons as heirs. The children of God are all heirs, and will all be treated fairly. **Of God through Christ.** Better: *through God.* Our salvation and all consequent privileges are all wrought out for us through God in Christ.

8–11. Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak, and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

Them which by nature are no gods. The gods of the heathen were no gods. The Gentile converts had seen idolaters. Paul reminds them of their previous condition. **Known God.** By the preaching of the Gospel which they had accepted and believed, they had obtained true knowledge of God. **Or rather are known of God.** God knows man, before man knows God—a humbling but useful thought. We must know God and also be known of Him, in order to be saved. **Again.** In the original a double phrase: *over again from the very beginning.* These Galatians had been slaves to one form of rudiments, the heathen, now they were about to ensnare themselves again in another set of rudiments, the Jewish, and commence anew from the very beginning. **Weak and beggarly elements.** Weak, powerless to give life; beggarly, because they were not accompanied by the outpouring of the Spirit. The system of the Law is always barren and dry. The Gospel is rich, juicy, and fruitful. **Ye observe.** They observed very probably the sabbath day, and days of fasting, the day of the New Moon, Passover, Pentecost, and the Feast of Tabernacles, and in all likelihood also other days of ancient festivity. The observing of these days was not condemning, only the making of that observance a legal enactment, by which the conscience of the

believer should be placed under bondage. All such matters are in themselves "rudiments" only, but if properly adjusted and observed in the fear of God, and with a due sense of the spirituality of true religion, very helpful to the Church at large; but never in the pharisaical and legal sense. **Labour in vain.** A sad thought, a softening, sorrow-bringing thought. Sometimes a servant of Christ must share with Paul the anxiety of such experiences, the darkness occasioned by similar fears. Unless souls are saved, our ministry is in vain. We can hardly view it from any other point of view.

12–16. I beseech you, brethren, be as I am, for I am as ye are. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, because I tell you the truth?

Be as I am. Use your Christian freedom as I do. **For I am as ye are.** Better: *I became as you.* Paul had laid no stress on his pure Jewish descent. He claimed no privileges, although he had been circumcised on the eighth day. He became a Gentile among Gentiles. **Ye have not injured me at all.** These Galatians had at first received Paul very kindly. He was not complaining of their conduct in past times. That was deserving of praise, not of reproach. **Through infirmity of the flesh.** Probably the same as "the thorn in the flesh" (2 Cor. 12: 7). It was very likely some bodily ailment, but if it was the headache, or of the nature of epilepsy, or some complaint of the eyes, cannot be determined. Paul seems to have been accidentally detained in Galatia by illness, so that his "infirmity" was the cause of his preaching there. **At the first.** On my first visit. (See Acts. 16:

6.) **My temptation which was in my flesh.** Better: *your temptation.* Paul's sickness was a trial of their faith. Christian churches should always bear that in mind. The weak, over-worked, over-burdened servants of the Lord ought to be remembered with special kindness. **Despised, nor rejected.** Very strong expressions. Probably something repulsive in the character of Paul's disease. **Even as Christ Jesus.** They received him with open hearts and arms and homes, as an Angel of God, yea, as Christ Himself. What joy and enthusiasm in those days! **The blessedness ye spake of.** They were happy then, spoke openly of their blessedness, and Paul was at that time a great Apostle, in their opinion. **Plucked out your own eyes.** This means: There was no sacrifice you were not ready to make to show your zeal and affection towards me. **Your enemy.** Probably the name given to Paul by the Judaizers. **Because I tell you the truth.** The reference is probably to Paul's second visit in Galatia, (See Acts 18: 23.) His plain speaking had given offence.

17–20. They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with you. My little children, of whom I am again in travail until Christ be formed in you, yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.

They zealously affect you. They curry favor with you, but they "have an axe to grind," they seek to win you over to their own party, they wish to make a sect of you. **They would exclude you.** They desire to separate you from me, and probably from the rest of the Gentile churches, and to make a sect all by itself and for themselves. All the other Gentile churches had accepted the freer teachings of Paul; the Judaizers wished to make an isolated centre of Judaism in Galatia. **That ye might**

affect them. Their motives are entirely egotistical. They affect zeal for you, that you may become truly zealous in their favor. Sometimes it becomes necessary to show up the true character of the proselytizers. **It is good to be zealously affected.** It is good to see a true and honest zeal exhibited between teachers and the taught. Love between pastor and people is a joy on earth and in heaven. **In a good thing.** For the spread of the Gospel and the continued development of Christ's kingdom. **My little children.** Expression of great tenderness, used only by St. Paul. His heart melted for them. They had received the Gospel from him, they were his spiritual children. **Of whom I travail in birth again.** Oh, what a struggle many a time before a soul is won finally for Christ! Paul compares this struggle to the process of birth. The Galatians had relapsed. The struggle had all to be gone through again. **Until Christ be formed in you.** The indwelling of Christ in the believer's soul is the principle of his new life. To restore this after the relapse is a task of deep anxiety to the Apostle. The Christian should continue to grow in grace, until he at last reaches "the stature of the fulness of Christ" (Eph. 4: 13). **Change my voice.** He could almost wish to change his voice either into tones of less severity, or to accommodate his speech to their requirements, which he could do, were he present with them. **I stand in doubt of you.** The Apostle was perplexed. He did not know how to deal with them, so as to bring them back to Christ from Moses.

21–31. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.

Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for more are the children of the desolate than of her which hath the husband.

Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

Ye that desire to be under the law. A direct appeal to those who were joining the Judaizing party. **The one by a bondmaid.** Hagar was an Egyptian slave in the house of Abraham (Gen. 16: 1). **But.** Both were the children of Abraham, but one was born naturally and the other according to God's promise. **Are an allegory.** The allegorical sense does not exclude the literal sense, but is added to it. **These are the two covenants.** These, Hagar and Sarah, stand for the two covenants. **Which gendereth to bondage.** Better: *bringing forth children unto bondage.* The moment they are born, they are in bondage. The progeny of Hagar is a nation of bondmen, just as the Jews were under the old covenant. **For this Agar is mount Sinai in Arabia.** The meaning seems to be: By the word Hagar is meant Mount Sinai in Arabia. The word Hagar in Arabic means "a rock," and some authorities claim that Mount Sinai is so called by the Arabs. That would give a special reason for using Hagar's name allegorically in this connection. **Answereth to Jerusalem which now is.** The Jewish people still under the bondage of the law. Hagar—Sinai—the Jerusalem which now is—bondage—these are the several steps, and the result: Children of Abraham, but in bondage nevertheless. Such were the unbelieving Jews of that day. **Jerusalem which is above.** A spiritual con-

ception. The true Church of Christ. The heavenly Jerusalem, of which every believer is a member and citizen. **The mother of us all.** Better: *which is our mother.* The Church, the heavenly Jerusalem, in its completion and perfection, is the metropolis of Christianity, just as the earthly Jerusalem formed the centre of Judaism. **Thou barren.** (Quoted from Is. 54: 1.) The "barren" is Sarah, in this application, and she was a type of the Gospel dispensation. The Church of Christ was small and persecuted in its beginning, but now has "many more children" than the Jewish Church ever could claim. "She which hath the husband" is Hagar, who took the place of Sarah for the time being in her relations to the husband. She represents the Jewish people, nationally, and on religious questions, and for a time enjoyed the special favor of her God, a relation frequently spoken of as that between husband and wife. **Many more children.** The new dispensation, Christianity, with its insignificant beginnings, is gaining ground very rapidly, while Judaism, with its material possessions and privileges, is losing its hold, and is "a lost cause." **Persecuted.** Ishmael troubled Isaac. The Ishmaelites, the Arabs, have continually troubled the Israelites. The self-righteous, pharisaical Judaizers hated Paul and those who believed in Christ and lived spiritually by faith. The same rule holds good to this very day. **Cast out.** Only the children of promise, those who live by faith and are free in Christ, are heirs, i. e. the true children of God. Those who are of the Law will eventually be cast out. Only the heirs will remain in the house forever. Christianity is an exclusive religion. It acknowledges no competitor. It is destined to occupy the whole field alone. Those who are of faith will be victors. The Law and the Gospel cannot co-exist; the Law must disappear before the Gospel.

CHAPTER V.

1–6. With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith working through love.

Stand fast. Here begins the hortatory part of this Epistle. The believer is constantly exhorted to remain steadfast. A good beginning is certainly to be commended: a good ending still more so. **In the liberty.** LUTHER says: "Let us learn to count this our freedom most noble, exalted and precious, which no emperor, no prophet nor patriarch, no angel from heaven, but Christ, God's Son, hath obtained for us; not that He might relieve us from a bodily and temporal subjection, but from a spiritual and eternal imprisonment of the cruelest tyrants, namely, the law, sin, death, and the devil." Christ suffered and died that we might receive forgiveness, be justified, and live in a new and happy existence. This is a spiritual life, and will ever grow into a higher degree of true and holy spirituality. **The yoke of bondage.** They who had escaped from the thraldom of the Gentiles, should they now allow themselves to be bound by Judaism? The "yoke of bondage" refers to Judaizing restraints and restrictions. **I Paul say unto you.** Note the severity and authority of his language. He feels the necessity of

forcing the discussion to a climax. Christianity and Judaism could not co-exist. If we accept the one, we must give up the other. On that question no one could remain on the fence. Circumcision means the righteousness of the Law. Faith means the righteousness of Christ. There can be no compromise between the two. They are diametrically opposed. **If ye be circumcised.** If ye submit to circumcision. That act implied that a man sought salvation by the Law, of which circumcision is the seal. To such a man Christ and His righteousness can be of no advantage. Circumcision, in itself ethically colorless, under the circumstances meant the setting aside of the merits of Christ. **Shall profit you nothing.** They would have no use of Christ. They could not seek justification through circumcision (the Law) and by faith through Christ at the same time. **I testify again.** Circumcision placed a man under the system of the Law, just as baptism placed him under the Christian system. In baptism the believer commits himself fully to Christ, in circumcision to Moses. The follower of Moses must after that "fulfil perfectly and live; fail and die." **Debtor.** Under an obligation. **Christ is become of no effect unto you.** Ye were cut off from Christ. You do not belong to Him any more. You are Christians no longer. **Are justified.** Better: *seek to be justified.* **Ye are fallen from grace.** Probably, "ye are cast forth (like Hagar and her son)," banished from grace. The believer is justified by an act of free grace. Seeking to be justified in any other way, he loses his grace. Grace is here a divine act or relation. **Through the Spirit.** Through the workings of the Spirit. The Spirit produces faith in our hearts and thereby gives us the righteousness of Christ. It is God's gift, by free grace, through faith, communicated by the Spirit. **The hope of righteousness.** Re-

fers probably either to the full assurance of justifying faith or the complete deliverance from sin, or both. LUTHER adds: "Either sense may well stand; but the first, touching the inward desire and affection of hoping, brings more plentiful consolation, for my righteousness is not yet perfect, it cannot yet be felt: yet I do not despair; for faith showeth unto me Christ; in whom I trust, and when I have laid hold of him by faith, I wrestle against the fiery darts of the devil, but I take a good heart through hope against the feeling of sin, assuring myself that I have a perfect righteousness prepared for me in heaven. So both these sayings are true; that I am made righteous already by that righteousness which is begun in me; and also I am raised up in the same hope against sin, and wait for the full consummation of perfect righteousness in heaven. *These things are not rightly understood, but when they be put in practice.*" But it is better to understand it of that object of hope which belongs to and arises out of our justification. By the faith which appropriates the righteousness of Christ we become sons of God and *heirs* of His everlasting kingdom. The inheritance is "that blessed hope and manifestation of the glory of our great God and Saviour, the Lord Jesus Christ" (Titus 2 : 13). **In Jesus Christ.** To those who live in close communion with Christ, by faith. Also, in order to be in that close communion. **Availeth anything.** Neither the one or the other. God looks to the heart. Jew and Gentile alike must become new creatures (6 : 15). **Faith which worketh by love.** Better: *working by love.* Faith in Christ is the great motive power, the source of all strength for action. The law of the action of a Christian is love. Neither works, nor even love, nor any other Christian graces, co-operate, aid, or assist in the act of justification, which is of free grace, for Christ's sake alone, when we

believe. The faith, however, of the Christian produces love, as its most excellent fruit, comprising every other Christian grace. The believer loves God, loves Christ, and his new life becomes a life of faith, in love. Faith does not do away with good works. These are all contained in and commanded by this one wonderful word, love. In these words "faith working through love" we have the whole of Christianity. In these words Paul and James grasp the hands of one another in full and mutual understanding.

7–12. Ye were running well; who did hinder you that ye should not obey the truth? This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away. I would that they which unsettle you would even cut themselves off.

Ye did run well. They had made a good beginning. They started well, but suddenly changed course. The metaphor is taken from the stadium (1 Cor. 9 : 24, 27). **Who did hinder you?** Who threw obstacles in your way, hindered you by breaking up the road? There may be an allusion in this to some prominent leader among the Judaizers. **The truth;** i. e. the doctrine which the Apostle had preached to them. **This persuasion.** God called the Galatians. Their tendencies towards Judaism came not from the Father. **A little leaven . . .** Error once admitted is a poison which will spread and vitiate the whole sytem of doctrine, or the whole spiritual life of the individual or of the Church. The expression is used both of persons and of principles. It may refer to *a few seceders* or to *a little bad doctrine*. Either may soon ruin the whole Church. **I have confidence in you through the Lord.** Better: *With regard to you*. This

refers to the main body of the Church. **That ye will be none otherwise minded.** That you will adopt no new principles, contrary to my preaching. **Shall bear his judgement.** Better: *Sentence.* The Apostle seems to have some individual in mind. Name entirely unknown. God will pass sentence upon him. Disaffected Church members usually have a leader. The troubles imposed upon God's people will be severely punished by God in this life already, very frequently, but surely in the world to come. It is no little thing to attempt the disruption of the Church of Christ, be it only locally or in general. **If I yet preach circumcision.** "If I still Judaize, why do the Judaizers still persecute me?" No, with the Apostle it was one of the two, either circumcision or the cross of Christ, one of the two alternatives, not both. Paul could easily have avoided persecution by getting on the fence. If he was there, as some insinuated, why was he persecuted? **The offence of the cross.** The offence of the cross did consist, and will always consist, in this, that it cuts at the root of human merit and self-righteousness in the matter of *justification*, whether in the form of legal observance, or holy dispositions, or good works. Christ as a teacher, Christ as an example, is no stumbling-block, but Christ as our substitute, as our redeemer, our justifier, will always remain a stumbling-block to Jew and Greek alike. **Cut off.** Let them go farther than to circumcision. Let them make themselves eunuchs as the priests of Cybele. By "glorying in the flesh," they were descending, coming back too in a very marked way to their former heathenism. Others say: The Apostle wishes, they would openly secede, and be done with it, known in their true character by all men.

13–15. For ye, brethren, were called for freedom; only use not your freedom; for an occasion to the flesh, but through love be servants one to an-

other. For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

Called unto liberty. The Christian is called to freedom, not to legal bondage. **An occasion to the flesh.** Justification by faith alone does not mean: Live as you please, only believe, and all is well. No, freedom dare not be made a pretext for self-indulgence. The Christian believer must crucify the flesh. By *the flesh* is meant not only sensual indulgences, but selfishness in general and all forms of sin. **By love serve one another.** To serve God, and man for His sake, is alone perfect freedom. Much stress should be laid on *serve* one another. Act as the *slaves* of your fellowmen. This is true Christian liberty. Love is a strict and successful master. **Love thy neighbour.** *Neighbor* originally seems to have meant *Israelite*. Christ widened this conception so as to include all men. Love is the fulfilment of the law. **Bite and devour.** Terrible expressions, indicating to what extremes religious or Church strifes may be carried. The figures of speech bring us to the beasts of the forest. Their biting, etc., consisted of abuse, slander, invective or innuendo, followed up probably by fraud and violence. The unavoidable result is: *mutual* destruction.

16–26. But I say, Walk by the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

Walk in the *Spirit*. By the rule of the Spirit, as He directs. The Spirit is the Holy Ghost, the Spirit of God; **ye shall not fulfil.** The strongest negation possible. "Ye shall in no wise fulfil." Blessed assurance! **For the flesh . . .** The Apostle here brings out very distinctly the antithesis between the flesh and the Spirit, which is a cardinal idea in the psychology of St. Paul. The body becomes the seat of evil; from it arise the carnal impulses which are the origin of sin. The body in this sense is the same as "the flesh." The flesh in the body as animated by an evil principle. The flesh is opposed to the good principle, the Spirit of God, or the organ in which the good principle resides, the Spirit in man. **So that ye cannot do the things that ye would.** The opposition between the flesh and the Spirit will go on, until the believer is released from the body in death. Until then no complete perfection is attainable. The flesh and the Spirit are pulling in different ways, and this prevents the will from acting freely. The Spirit is, however, in the ascendancy with the believer. Any yielding even the smallest, by omission or commission, brings sorrow and repentance, and therefore also forgiveness. The Christian condemns and repents of every imperfection in his own character. **Led of the *Spirit*.** The Spirit decides the entire tendency of the life of a Christian and becomes the ruling power of that life. The Spirit, not the Law, urges him on to do good works and to a faithful following of the Lord. **The works of the flesh.** Four groups. Sensuality. Unlawful dealings in things spiritual. Violations of brotherly love. Excesses. **Adultery**, omitted in the best MSS. **Fornication.** All improper relations between the sexes. **Uncleanness.** Impurity generally,

with special reference to the unnatural vices of the heathen. **Lasciviousness.** Flagrant breaches of public decency. **Idolatry.** Not systematic idolatry, but the taking part in the idol feasts, eating of things offered to the idols, occasional compliance with idolatrous customs. **Witchcraft.** *Sorcery*, or *Magic*, especially prevalent in Asia Minor (Acts 19: 19). **Variance.** *Strife* or *contention.* **Emulations.** Better: *emulation*, i. e. *jealousy.* **Wrath.** Better: *wraths*, i. e. explosions, outbreaks of wrath. **Strife.** Spirit of factious partisanship. **Seditions, heresies.** Better: *divisions, parties.* **Murders.** Omitted in the two oldest MSS. **Drunkenness.** One of the prominent sins of the flesh. **Revellings.** The disturbances of the peace and quiet of others by noisy violence. The *chari-varis* of our day surely belong here. **Such like.** The list is not complete. **Told you in time past.** This was no new doctrine to the Galatians. They had heard it before. **The kingdom of God.** The Messianic kingdom. Those who commit any of the above sins, or any other sin, and remain in impenitence, are thereby shut out of the Kingdom of God, i. e. from salvation. **The fruit of the Spirit.** May be arranged in three groups of three each. They are the result of the work and influence of the Holy Ghost in the heart of the Christian. **Love.** First, not distinct, but embracing them all. **Joy.** This follows. Love is a joy-producing characteristic. "Joy in the Holy Ghost (Rom. 14: 17), making itself known in a general cheerfulness of demeanor, thereby being a useful witness to the efficacy of the religion, which produced it." A sun whose rays warm and gladden all within the reach of its rays. God is very anxious to have His people joyful and rejoicing (Ps. 33: 1; Phil. 4: 4). **Peace.** In the heart and conscience, with God and towards men. The calmness, tranquillity, satisfaction so precious,

so great, so highly priced. **Longsuffering.** Patience under injuries and provocation. Beware of your temper, beware of the " wraths " of the natural man. **Gentleness.** Better: *kindliness.* A kind, cautious, merciful disposition. **Goodness.** Beneficence, self-sacrifice, kindness in action. **Faith.** Faithfulness, trustworthiness, the opposite of unreliability, treachery, and smartness, in the bad sense of that word. Also a frank, unsuspicious, trustful temper in dealings with others. **Meekness.** Submission to the will of God, mildness towards men. Beware of arrogance, of vanity, of a hard heart. **Temperance.** The Christian should exercise self-control in all respects, not only, of course, in regard to continence in the sense of virginity, with some of the Fathers, or with many moderns, to abstinence from fermented drinks. This word calls not for abstinence, but for temperance, i. e. self-control. Beware of the Pharisee, even when dressed in garb most modern. **There is no law.** Either against such works, or against the persons who are doing them. The Law condemns them not. These good works spring from the new life of faith in the crucified Saviour, whose Spirit is ever with the believer to continue that sanctification, which will never be completed here below. **They that are Christ's.** Probably: *They that are of Christ Jesus.* His true followers, bought with His blood, living in daily communion with Him by faith. **Have crucified.** In their conversion and baptism, to be followed up in their daily growth in sanctification. Crucifixion implies a slow, gradual, and painful death. **Affections and lusts.** Passions, appetites, desires. **If we live . . . let us also walk . . .** If we live in that new life, of which God through His Holy Spirit is the Author, let it be manifested by our intelligent and willing obedience to His guidance in everything. The life of the

Spirit in us needs human co-operation and diligent effort on the part of the Christian, in order that the blessed work of bringing out the image of the Saviour in the believer may not be discontinued or become ineffective. **Let us not.** Better: *Let us not become.* Christians should not seek vain glory. Their glory should be, that they are known of God. When believers begin to compete for earthly glory of any kind, the result is provocations, envyings. The admonition fits the fickleness, vanity, and quarrelsome disposition of the Galatians as a people. There are certainly many "Galatians" in that sense even among us.

CHAPTER VI.

1–5. Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbour. For each man shall bear his own burden.

If a man be overtaken. Surprised, caught, detected, caught red-handed, even then deal gently with the offender. **Ye which are spiritual.** Animated by the Spirit of God. **Restore.** Means *repair*, as e. g. broken nets. Correct, with a single eye to the amendment of the offender. **In the spirit of meekness.** An important injunction. Much intended reformatory work is spoiled by the pride and overbearing action of the pretended reformer. Talking gently and in meekness to the offender will open his eyes to his sin easier and more quickly than by any other procedure. **Considering thyself.** The possibility of a similar temptation and a similar fall may well temper their judgment with distrust and charity. **One another's burdens.** Brotherhood is a mutual relationship. The burdens we are to bear are our brother's errors and weaknesses, his sorrows and sufferings. **Fulfil the law of Christ.** The law of Christ is love. His love made Him forget Himself for others, made Him die for others. We are Christians: we should copy Christ. By exercising love towards our fellow-men, we are copying Christ, killing selfishness, and fulfilling His new and

greater law. **Think himself to be something . . . is nothing.** Pride and vanity are very common failings. They depend, usually, upon the failure of undertaking frequent and severe self-examinations. Many Christians seem to know others better than themselves. That produces continued over-estimation of self. If we examine ourselves carefully, comparing what we are and do with God's ideals, we will soon feel subdued and humble. **Prove.** As in assaying metals, test, examine. **Rejoicing in himself . . . not in another.** Better: *he shall have his ground of boasting with reference to himself alone, and not with reference to his neighbor.* True humility does not imply a wrong estimation of ourselves or our work. Simulated humility is one of the worst forms of pride. Paul said: "By the grace of God, I am what I am." Others have a right, and sometimes a duty, to follow him even in this. **Bear his own burden.** The Christian has certain responsibilities, which he cannot throw off. No one can escape from his own moral responsibility. Every soldier must carry his own equipment.

6–10. But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

Him that is taught . . . communicate in all good things. Be liberal to your pastors and teachers. That is one way of carrying the burdens for others. Teaching the catechumens and others was hard, arduous work, as the Church had little literature, and nearly all the instruction must be oral. Those who received spiritual gifts should give liberally in return of their temporal "good

things." A congregation that starves the pastor and school-teachers will itself undergo the same experience spiritually after a while. This reciprocity may not be intended by either parts, but it seemingly has a way of establishing itself in spite of everything. (See 1 Thess. 2 : 6, 9; 2 Cor. 11 : 7–9; Phil. 4 : 10–17; 1 Tim. 5 : 17, 18; 1 Cor. 9 : 11.) **Be not deceived, God is not mocked.** Much harm is done to the cause of God by stingy, miserly church members. It is all very well to make great professions to which you do not act up. These may deceive others, but do not let them deceive yourselves. God will not allow you to thus mock him. Let the Church of to-day heed the warning of the Apostle. **Whatsoever a man soweth, that shall he also reap.** A proverb from classical writers, used by Paul. True in the material as well in the moral and spiritual world. As the seed, so the harvest. To hoard earthly "good things" is one way of sowing to the flesh, and silver and gold are corruptible things. To give liberally to the servants and institutions of Christ and His kingdom is to lay up treasure in heaven, "where neither moth nor dust doth corrupt." **Soweth to his flesh.** The seed sown is our actions. Sowing in the flesh means a life of selfishness, and self-indulgence. **Corruption.** That is the harvest. His savings, his actions, his own carnal self-will turn to decay. And afterwards comes eternity. A dark picture, indeed. **Soweth to the Spirit.** A life in communion with Christ; a life in love, self-negation, self-sacrifice, a life in which the temporal is made to serve the spiritual. **Life everlasting.** The grand, glorious, final result of a life in Christ. Happy, divine, unspoken consummation. **In due season.** The man of faith must be patient and persevering. The harvest may be late in coming. The promise reads: in *due* season. God alone knows that day. It

will come, if we keep on undaunted by any troubles or obstacles. We have never done enough, much less too much. Never weary. **Have opportunity.** God gives to individuals, churches, synods, nations, special work to perform. That is *their* opportunity. Let it be conscientiously improved. Ask of God: "What is my work, our work, our opportunity?" Let the Lord answer, and then follow His voice. After a while "the night cometh," and our opportunity is no more. This is a word in season to the Church of this new world. **Unto all men.** The love of the Christian must be as universal as the salvation in Christ. **Household of faith.** The love of the Christian must also be special. He is a member of the Church, the household of faith, and every interest of the Church must be especially dear to his heart.

11–16. See with how large letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision any thing, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

Ye see. Calls the attention to the handwriting of the concluding verses. Some think that the Apostle at this point takes the pen from the secretary and concludes the Epistle in his own handwriting. **How large a letter.** Better: *in how large letters*, expressing the emphasis and authority with which the Apostle is writing. **I have written with mine own hand.** The usual custom of Paul to write some part, usually the conclusion, in his own well-known hand. **To make a fair show in the flesh.** Now follows Paul's own summary of the Epistle.

To obtain a great name for external things in religion. The main aim of the Judaizers was to be popular with their own people and to add to their vain glory by seeming to win over others to the Mosaic Law. **Persecution for the cross of Christ.** To proclaim the sufficiency for salvation of Christ crucified always brings the "offence of the cross." This is to suffer persecution for the cross of Christ. **Neither they themselves . . . keep the law.** Neither those who were circumcised and who were for circumcising others kept the Law. No one can keep the Law. **Glory in your flesh.** Glory in your submission to them and their views, and to the Old Testament ordinance. Reminds one of the boasting of many modern revivalists. **God forbid that I should glory.** In nothing external would St. Paul glory. **The cross of our Lord Jesus Christ;** i. e. "the death and passion which Christ underwent for me." "In the atoning death, as the means of my reconcilement with God." "Not in my suffering for Christ, but in His sufferings for me." The Apostle is proud of the Cross of Christ as the ground of his salvation and of his hope for eternal life and a blessed immortality. All this would be but the raving of a maniac, unless Jesus truly were the Son of God, the Saviour of mankind. **The world is crucified unto me and I unto the world.** The Apostle had by a serious contemplation of Christ crucified lost his interest in the world of sense, the sphere of outward and sensible things, and its many temptations to sin, and its human and inadequate methods of escaping from them—mere external rites (circumcision) and works. **In Christ Jesus . . . a new creature.** Note the wonderful spirituality of the Apostle. Jew or Gentile counted as nothing. They must be born of the Spirit and live a new life to be found in Christ. Faith, nothing external, was the great condi-

tion. **Walk according to this rule.** Justification by faith in the Atoning Blood, and the new birth (a new creature), by the Holy Ghost, was this "rule." **Peace be on them and mercy.** Probably a prayer. Peace of heart and conscience, because of the reconciliation effected by the death of Christ; mercy, because of the Atoning Blood. Oh, how well they needed both! **The Israel of God.** Equivalent to *Yea, upon the Israel of God.* Not only the converts from the Judaism, who now lived by faith, but "the spiritual Israel," i. e. all who had a faith like Abraham's (3 : 7–9, 14, 29; Rom. 4 : 11, 12).

17. From henceforth let no man trouble me : for I bear branded on my body the marks of Jesus.

Let no man trouble me. Conclusion. Trouble him not any more : he is Christ's accredited servant and Apostle. The Apostle again asserts his rightful authority. He has spoken. He desires no further controversy. **The marks.** The Apostle points to the scars received in faithful service. The branding-irons of Christ had imprinted them on him. These scars and marks were his credentials. He would produce no others. His assailants should now leave him in peace. **Grace . . . with your Spirit.** The letter commenced with rebuke and closes with a benediction. Grace, grace in Christ and for Christ's sake, was the great central thought of the Epistle, of Paul's doctrine and preaching. This grace he now wished to remain with their Spirit, to keep, protect, and develop them in the continued communion and service of the Master. Be it so even with us. **Unto the Galatians.** The original subscription was simply : to the Galatians. The present subscription appeared first in MSS., dating from about the beginning of the ninth century.

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